Strikes spreading

100 YEARS OF LENIN

The scene in Berkeley this week. See page 2.

PEOPLE'S WORLD

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Teamster strike drama continues: warehousemen waiting in the wings

People's World Labor Dept.

SAN FRANCISCO — Teachers in Los Angeles, nurses in Detroit, truck drivers and rubber workers throughout the country: the strike wave that has rocked the country all spring continues.

Of the major walkouts currently underway the thousands of Teamster union members who brought their trucks to a halt at the first of the month still figure in what is probably the most significant action. Drivers were still out at midweek in Los Angeles, St. Louis, Oakland, and Cleveland.

The strikers, demanding more than the $1.10 an hour wage increase negotiated by the International officers, have their eyes focused on Chicago which is the heart of the rank-and-file rebellion. There appeared little liklihood the others would return until there was a settlement there.

On a smaller scale, but equally affected by the confrontations in other labor areas, Local 6 (warehouse division) of the International Longshoremen's and Warehousemen's Union opens its convention here Saturday, April 25.

The warehouse convention is expected to hear a report on consultations made by its oficers with leaders of the warehouse division of the Teamsters union. Attention will center on the money figure to be demanded in upcoming negotiations with the warehouse industry.

Actually, the warehouse convention will be the second this year. The first, March 14, ended in somewhat of an uproar when the delegates rejected the officers' recommendations and voted for a contract demand of one dollar for each of three years.

Following the convention ILWU leaders huddled with Teamster officials in an effort to arrive at a joint figure. Just what the Teamsters want to go for is not clear but at one time they were said to have wanted the three year, one dollar a year contract. At the time that was the demand in the national trucking negotiations.

Whether the warehouse contract demands will be the same as the settlement that emerges in trucking remains to be seen. Like nearly everyone else in the country who works for a living the restless men and women in the transport industry are smarting under the effects of inflation and feel they cannot get along without a sizable wage increase.

Walter Reuther blasts Nixon-Meany plan

By WILLIAM ALLAN

ATLANTIC CITY, N.J.—Walter Reuther, president of the United Auto Workers Union, told the 3,000 delegates to the 22nd Constitutional Convention that the UAW will never stop the rank and file from voting on contract ratifications.

"AFL-CIO president George Meany has said that the contracts worked out by labor leaders and management should be final and not subject to the approval of union members," Reuther charged.

"I want to make it clear, on the record, that as long as I have a voice the rank and file will vote on contracts and the conditions under which they work.

"And if anybody in Congress tries to pick up Mr. Meany's proposal, we are going to march on Washington and do the most effective legislative job we have done."

(Continued on Page 4)

Support bolsters L.A. teachers

By ALLEN ZAK

LOS ANGELES — As the Los Angeles teachers' strike moved into its second week, the strikers were standing firm and the Board of Education was beginning to back pedal.

In the largest walkout of educators in [illegible] more than half of the 25,000 teachers employed remained out of the classrooms in defiance of a court order.

Now the school board, which at one time refused to negotiate with the striking teachers, will negotiate.

On Tuesday it agreed to call in a federal mediator. The reason for the board's new stance appeared to be the dramatic success of the walkout and the growing community backing for the teachers' demands.

In addition to picketing by members of the United Teachers of Los Angeles of all 616 schools in this, the nation's second largest school district, the most important development in the strike has been support through "community councils." The councils meet daily in various parts of the city.

They are attempting to reach parents of school children with explanations of the basic issues of the strike and to build pressure on the board and the state government to provide more funds for education.

STUDENT SITTERS

The community approach has been especially important in the minority communities, where special problems exist due to inadequate supervision of children while the schools are virtually shut down. About half of the district's 650,000 pupils are out. With both parents working, resources had to be found for child care, a problem which is being met by community effort, according to Carl Sewell, interim director of the UTLA Black Caucus.

According to Sewell, Teen Posts, Head Start offices and other community services have extended their hours of operation to accomodate youngsters not attending class. The rumor control center of the National Association for the Advancement of Colored People offered their phone number to disseminate information on child care and other centers for [illegible]

Churches have also responded with their facilities.

The Black Caucus comprises about 3000 teachers.

In a move independent of the union, delegates of parents from 62 schools met at Carthay Circle elementary school to vote support for six of the UTLA demands, without endorsing the strike or taking sides in the board of education-union confrontation in any other way.

Organizer of the meeting was

(Continued on page 10)

Picking up

Well, L.A. did it. The people from the sunny South forged well ahead of the other areas and reached a Fund Drive standing of 40.2%. That should give everybody else something to shoot for.

We also sold a lot of papers in the last two weeks. We sold them at the April 15 peace actions and at some of the ecology teach-ins. The sellers report the reception was good.

So, things are looking up. If we don't slacken, don't falter and adopt the L.A. spirit, we can lick the job, end up on time and over the top.

This issue is the first of two to be devoted to the centenary of the birth of V. I. Lenin. Next week we will be observing the centenary, Cinco de Mayo and May Day. Circulation is an important part of this year's drive. We should try and use these occasions and special issues to organize campaigns to reach new readers.

Again congratulations to L.A. To the others: the time is short — seize it.

Wild tear gas attacks vs. ROTC protestors

Cops make war in Berkeley

By BOB KAUFMAN

Photo: Bob Kaufman

GROUP OF police perform arm twisting operation on lone youth.

BERKELEY — At the height of the fighting on and around the Berkeley campus last week, an unmarked police car, spewing white smoke out of its tail pipe raced up Bancroft way, filling the air with its pollution.

It wasn't smoke. It was the powerful CS tear gas and the clouds of it filled the street.

Swerving from one side of the street to the other, the car turned sharply on to Telegraph avenue, where hundreds of people, forced off the campus by the cops, were packed.

People broke and ran in all directions, trying to flee the choking, painful fumes. Some stood and threw rocks at the car before they ran.

A group of people sought refuge in the Xanadu dress shop on the avenue. The cops in the gas car, their faces covered with gas masks, spotted them.

Before the shop keeper could close his doors, the cops backed their gas spewing toy up to the sidewalk, up to the door and pumped the store, with dozens of people inside, full of the potentially deadly poison.

TIME AFTER TIME

That incident symbolizes a lot about what happened in Berkeley April 15, Moratorium Day, and the days that followed.

Since the Free Speech Movement in 1964, the Berkeley student movement has faced many frustrations — none, perhaps, as frustrating as their relative powerlessness in the face of the consistent brutality of the cops.

Time and again the cops were brought on to the campus as the administration's ultimate answer to protests and demands for reform.

Time and again they were met by clubbing, tear gas, and finally, last May, the shotgun killing by Alameda county sheriff's deputies of James Rector and the wounding of more than 100 others in the battle over People's Park.

They hate the cops. That hatred has been given some political depth by the Black Panther party, that taught the white students that the cops were the brutal army of occupaion in the black colony.

When Berkeley Chancellor Roger Heyns decided to respond to the student demand that the Naval Reserve Officers Training Program be kicked off the campus, by surrounding the NROTC building with cops, he knew what he was provoking.

The campaign against ROTC on the Berkeley campus had been going on for a number of weeks, sparked, in the main, by a major batle over the issue at Stanford. But, unlike Stanford, the Students for a Democratic Society chapter at Berkeley had not been able to stir mass student involvement in the issue.

'SHUT IT DOWN'

Many people attended the April 15 rally, which was cosponsored by SDS, the Student Mobilization Committee, and the Radical Student Union. More than 1,000 heard a long list of speakers from the various groups involved, including Dan Siegel, the elected president of the Associated Students of the University of California. (The administration refuses to recognize him.)

In his speech, Siegel urged the students to "shut the university down, if that is what it takes."

"The biggest murderers in the history of the world are telling us to be non-violent; I say we have to use whatever force is necessary."

After his speech, Siegel left to speak at the big anti-war rally in San Francisco, and the crowd marched down to hold another rally across from the statewide university headquarters.

That he was nowhere near did not prevent the District Attorney from arresting Siegel on the charge of inciting the riot. It was a case of "if at first you don't succeed, try, try again." The DA had indicted Siegel for inciting the People's Park riot the previous May. Then, at least, the police attack on the crowd followed soon after Siegel's speech, but a jury couldn't swallow it and Siegel was acquitted.

SCAPEGOAT

The ASUC denounced the arrest as "another attempt at selective repression." The time has come, their statement said, when students from all sectors of this campus regard repression of individuals as an injury to all. Siegel's arrest was widely regarded as proof the administration and the cops felt the need for a scapegoat.

It soon turned out they felt the need for "outside agitators" also. After the first day of fighting, the police rushed to the press with the story they had arrested four Weathermen, and were charging them with criminal conspiracy and possession of deadly weapons.

Chancellor Heyns leaped on the Weatherman story to charge in his first statement after the fighting started, that their arrest was proof that the ROTC demonstrations were part of a conspiracy, "the predetermined intent" of the violence. One student quoted in the Daily Californian, summed up the reaction to Heyns' statement. "Anybody who thinks this riot took place because of a couple of Weathermen is really screwed." Heyns, by his statement, many felt, was playing to the public, and the Regents. The mutual contempt between the students and the administration couldn't have been more intense.

There was a different significance in the Weatherman arrests. The four men were arrested at 2:15, hardly an hour after the fighting had started. The police said they had spotted other Weathermen in the crowd. To students it dramatized just how close police spying on the movement is.

INSTANT REACTION

Heyn's convenient conspiracy evaporated by Friday, when the charge of conspiracy against the Weathermen was dropped.

Berkely radicals didn't need a Weatherman to know which way the wind blew. Within minutes of arriving at the NROTC building, they could watch the tear gas.

The cops, in the opinion of most who watched, were primed to attack the demonstration. Contingents were already posted to attack the crowd from the flank. Many of the demonstrators were primed also, and hurled rocks and balloons filled with water and paint at the cops.

The flanking cops charged, the cops in front opened up with the CS tear gas, and drove the people back. But the cops didn't let up. They kept charging. Two people were grabbed and beaten, and, for the rest of the day, police fought demonstrators around the campus.

Wherever a crowd gathered, the police would attack it. Wherever the police were, people would hurl rocks at them. One rock often produced great volleys of the incapacitating CS. The cops shot gas into a number of buildings on campus, often trapping people trying to stay out of the fighting. This reporter saw a cop deliberately fire a shotgun-launched CS canister point blank through the window of the Student Union building, driving out hundreds of people huddled there to stay out of the fighting.

CRUEL BEATING

Peter Rosenthal, reporter for campus FM radio station KLAX, was grabbed by the cops, and he and a young woman were held handcuffed and used as a shield against flying rocks and bottles. They were held for a half hour in heavy teargas.

Stories of indiscriminate police beatings and attacks were endless. Numerous witnesses reported seeing the police attack a black man on Telegraph avenue without provocation. While two cops held him down, a third beat him. A young Iranian student recently arrived, said, "I couldn't believe it. They must have killed him they beat him so hard. I had no idea such fascist things went on here."

Despite some factional bickering among the political groups who at least nominally led the anti - ROTC demonstrations, Thursday saw an even larger crowd gather and march on Callaghan hall, chanting "Ho-Ho Ho Chi Minh, the NLF is gonna win," and "U.S. out of South East Asia, Rotsy must go."

Thursday's scenario was repeated, with the cops in platoons of about ten men each charging around campus gassing. and the demonstrators, with many high school and even younger people in their ranks, fighting back.

Some in the crowd carried out "trashing expeditions" breaking windows in some buildings. There was some objection by other demonstrators, but the mood of anger at the university has grown so in the last year, that it was not a big concern to most of them.

The anger at the university went beyond the issue of ROTC, the Regents, or the hypocrisies of Chancellor Heyns. Just last month the Student Mobilization Committee uncovered a contract between the Agency for International Development and the Regents for U.C. to participate in a counter-insurgency research program in Thailand.

For the many on campus, it was more proof that despite the oft-demonstrated opposition of the overwhelming majority of faculty and students to the war, they were powerless to stop university involvement in the war. The frustration fed the moods summed up in the slogan, "Bring the war home."

But many in the radical movement on campus are concerned that the tactic of aggressive confrontation with the police, and "trashing" buildings, far from helping to build mass action, is isolating the radicals, and turning off the mass of anti-war students.

When the Progressive Labor led SDS tried a march on the ROTC headquarters the Monday following the fighting, less than 200 people joined it.

The Student Mobilization Committee had early warned that window breaking, and cop fighting that was not clearly defensive, would turn off students.

The campus union of clerical workers, the left-led American Federation of State, County and Municipal Workers, Local 1695 protested to the student community that some of the tactics were injuring the workers on campus more than they were the university.

And although Dan Siegel said he thought the mass of students were sympathetic to the action even though they did not participate, one activist reported, "Just try to hand out a leaflet today. Last year people would come over to get the leaflets, today they walk by with their hands in their pockets."

PW drive standings

Standings in the People's World 1970 Fund Drive as of April 21, 1970:

Area	Quota	Cash	Subs	Total	%
Los Angeles	$36,500	$14,139.45	$ 536.00	$14,675.45	40.2
San Francisco ..	8,500	2,346.31	76.00	2,422.31	28.4
Washington	8,000	1,491.43	171.00	1,622.43	20.7
Alameda	6,000	798.61	105.00	903.61	15
*Misc. No. Co. ..	50	47.04	4.00	51.04	104
*Riverside	1,900	1,891.00	14.00	1,905.00	100.2
Santa Barbara ..	150	100.00	4.00	104.00	69.3
Santa Clara	2,500	849.00	66.00	915.00	36.6
San Bernardino .	500	155.00		155.00	31
Contra Costa ...	550	167.52		167.52	30.4
Tulare	100	30.00		30.00	30
Nevada State ...	100	23.00	4.00	27.00	27
San Mateo	150	33.00	7.00	40.00	26.6
Nevada Co.	100	20.00	4.00	24.00	24
Marin	1,000	212.00	18.00	230.00	23
Orange	275	50.00	7.00	57.00	20.7
Fresno	350	60.00		60.00	17.1
Butte	150		12.00	12.00	8
Sonoma	600	30.00	14.00	44.00	7.3
Stanislaus	100		7.00	7.00	7
Ventura	200	13.00		13.00	6.5
Santa Cruz	100	5.00		5.00	5
Escondido	300	10.00		10.00	3.3
Arizona	300	5.00		5.00	1.6
San Diego	750	11.00		11.00	1.5
Oregon	1,000		4.00	4.00	.4
Sacramento	100				
Idaho	200				
Miscellaneous ..		76.40	107.60	184.00	
Totals	$70,375	$22,563.76	$1,160.00	$23,724.36	33.7

*—Over the top.

Campus unions may strike over UC doublecross

BERKELEY — In what has been called a "win or lose deal" building trades workers at the University of California may strike April 27 and the rest of the campus's unionized employes are expected to honor their lines. A strike was okayed after the university was authorized by the Regents to lay-off 250 of its 500 building craftsmen and reclassify the other 250 as "maintenance men."

The work the 250 had been doing will be subcontracted out.

This means a minimum 20% paycut for the 250 men and a threat to every campus union.

Phyllis O'Donnell, past president of the American Federation of State, County and Municipal Employes, Local 1695, which represents clerical workers at UC, said:

"It will be a tremendous setback for organizing on campus if the cut goes through."

The building trades unions have traditionally been the strongest at the university. "All the things the building trades want, we want too," she said.

In addition to retention of the entire 500 men at the prevailing rates in the industry — which has been the basis of the wages paid to the craftsmen — the 15 unions involved have five other demands:

FIVE DEMANDS

- Direct payment by the university into union pension and health care funds.
- University contributions to union apprenticeship and training funds.
- Unemployment and disability insurance and social security.
- A real grievance system—not the present "fiasco."
- University commitment to pay into union benefit trusts.

The university double-crossed the building trades unions. The unions had been negotiating with UC for health and welfare benefits when they were told President Charles Hitch had been authorized to lay-off the 250 men and cut the wages of the rest.

The decision had been made at the Regent's February meeting.

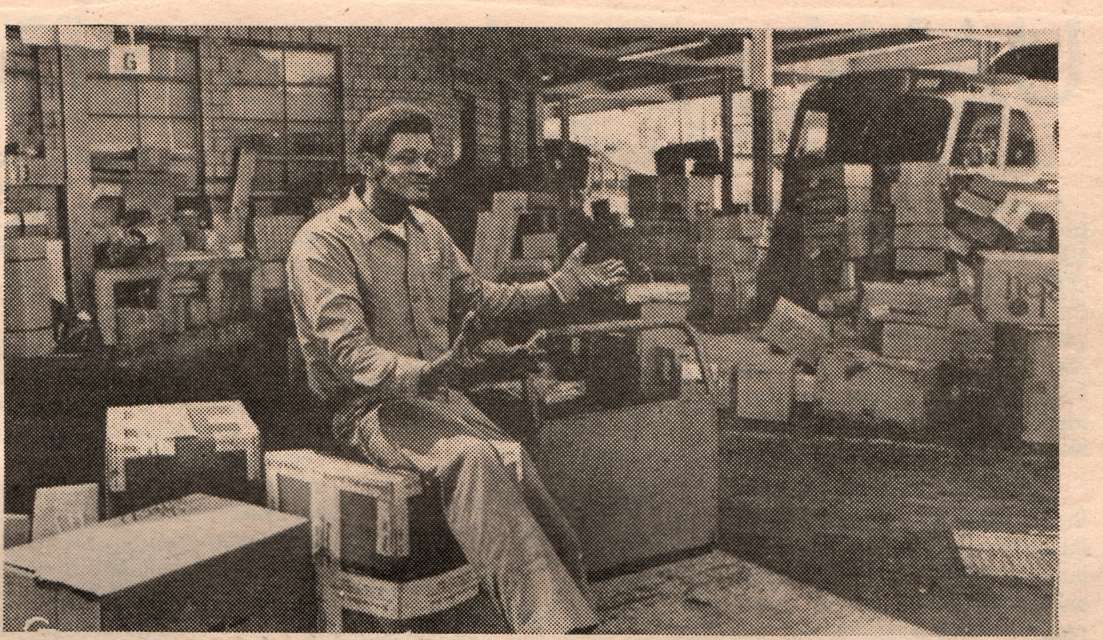
Building Trades Council President Paul Jones said the plan was a prime example of Gov. Ronald Reagan's penny-pinching.

At the strike vote meeting, BTC secretary-treasurer Lamar Childers said the strike "could cost many of you your jobs and cost you union recognition — such as you have — or we can win union contract conditions."

The vote was overwhelmingly to go out. The unions have no contract with the university and have operated on the basis of a 1954 memorandum of agreement.

The 1954 agreement was to pay building craftsmen the prevailing rates in the industry.

Other campus unions such as the three locals of the American Federation of Teachers and AFSCME, Local 1695 will honor the lines and a strike by all the university's unionized employees is expected. **—S.A.**



LABOR DISPUTES make life rough all over. The Greyhound loading dock in Cleveland, Ohio looks like this with Teamsters out on strike. Leave the driving, but not your packages, to us, is Greyhound's new slogan.

Money needed for neighborhood nursery

SAN FRANCISCO — When the S.F. State Nursery School was closed down because of lack of facilities at the college, there was $4000 worth of play equipment left over.

The nursery had been run by the Married Students Co-Op Nursery School of S.F. State College. The Co-Op donated the equipment to the Bernal Heights Visual Arts Center which they felt was part of a "grass roots" community organization.

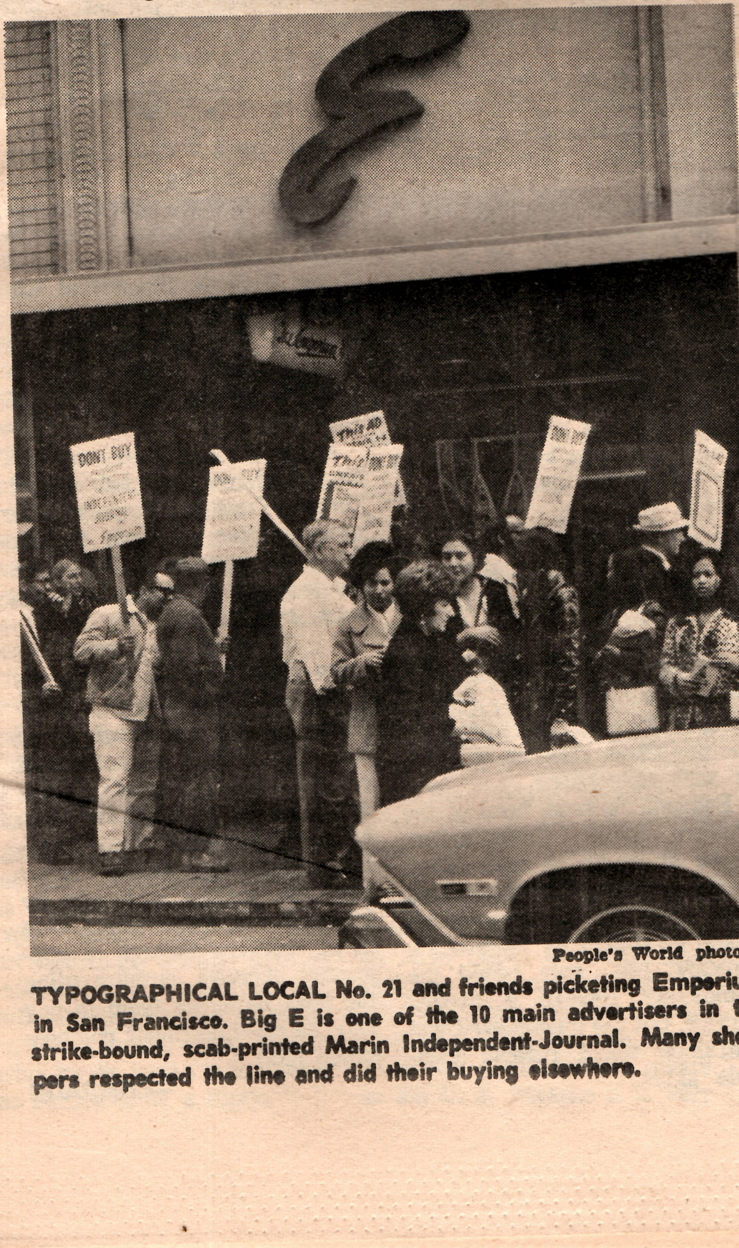
The center, headed by Kenneth Wright, wants to establish a day-care center in Bernal Heights and set up the Nursery School Project.

Bernal Heights is an integrated neighborhood of black, brown and white working parents. It has only one small park with a few swings on a dirt lot for children in the area to use.

The Dept. of Health, Education and Welfare's Social Service Department agreed to put up 75% matching funds to be deposited in cash with the city controller.

The nursery school project must now raise $18,112 to renovate a building, hire staff and provide all the supplies necessary for a school.

They are asking for a community help and support. For information call Kenneth Wright at 824-1858 or 647-3904.



People's World photo

TYPOGRAPHICAL LOCAL No. 21 and friends picketing Emporium in San Francisco. Big E is one of the 10 main advertisers in the strike-bound, scab-printed Marin Independent-Journal. Many shoppers respected the line and did their buying elsewhere.

Around the Bay . . .

New opera spans eons

SAN FRANCISCO — One performance only of "Johnny Appleseed and Dracula: The Universe in Infancy," an original ritual opera by Sue-Ellen Case, will be presented Saturday, May 2, at 8:30 p.m., at the Julian Theatre, 953 De Haro st.

"Johnny Appleseed" is a love story, death story which proceeds through Stonehenge, the river Styx, and Hell, tapping the energy of these places in dance, sculpture, voice, and instruments.

Tickets are $2 and can be bought by mail by writing to 2039 Green st., S.F. or at the door.

May Third is Lenin's day

OAKLAND — Cut out the picture of Lenin on page 12 of this paper and pin it on your calendar to remind you that on Sunday, May 3, in Tilden Park's Padre Area from noon to 5 p.m. there will be a celebration to honor the 100th anniversary of Vladimir Ilyich's birth.

The Women's Liberation Agit-Prop troupe will perform along with singers Jon Fromer and Rudy Madrid. There will be a puppet show and Bettina Aptheker, Communist spokesman and student activist, will speak.

The whole thing, including a barbecue chicken dinner, costs $2 for adults and 75 cents for kids. The money goes to the sponsors — the Communist party of Northern California and the People's World.

Johnny Cash coming May 8

OAKLAND — Johnny Cash, June Carter, the Tennessee Three, Carl Perkins and the Carter Family are coming to the Oakland Coliseum Friday, May 8, for a one night appearance.

Cash, who is the most popular of Nashville artists, has his own TV show and several hit albums including "I Walk the Line," "Ring of Fire," and "Folsom Prison Blues."

He has a wide audience beyond country and western fans and has been identified with the struggle of American Indians. He is part Cherokee and put out an album of songs about the treatment and life of Indians called "Indian Tears."

He will make his film debut as the star of "Trail of Tears," a Natl. Educational TV film about the removal of the Cherokee Indians from Georgia to Western Mississippi.

Two plays

SAN FRANCISCO — The B&B Experimental Theatre, a Bayview-Hunter's Pt. South neighborhood theatre, will present two one act plays and a musical skit May 2, 9, and 16 at the Psychedelic Shack (Shasta Lodge), 901 Divisidero, at 8 p.m.

The plays are "The Mall" by William Inge and "Hot Line" by Mary Booker. The production is called "Black Actors Night."

Admission is $2.50 for adults and $1.75 for students. For information and tickets call Pat Womack at 822-3130, ext. 19.

The program is supported by the Neighborhood Arts Program of the S.F. Arts Commission.

Museum offers free classes

SAN FRANCISCO — A wide variety of classes in the arts and sciences including craft methods, weaving, leaded glass, ceramics, pottery, elementary carpentry, model airplane building and more will be offered by the Josephine D. Randall Junior Museum.

Special science classes on marine biology, taxonomy, wild animals in captivity, our quaking earth and other topics are also available.

Featured in the science sessions is a course on marine biology for students 14 and older. This six week course includes field trips, bay cruises movies and slides.

All classes are without charge as fee.

For complete scheduling and information, call the Museum at 863-1399. If you write, send a stamped, self-addressed return envelope to Junior Museum, 199 Museum, S.F.

NAACP plans school talk

SAN FRANCISCO — "Is San Francisco Providing a Quality Education for Black Students?" will be the topic at an open meeting Monday, April 27 of the S.F. National Association for the Advancement of Colored People.

The meeting, which will be held at Farragut School Auditorium, 625 Holloway (Holloway & Faxon), at 8 p.m. will feature as guest speakers, Lois Price, vice chairman of the Park South Advisory Council and member of SCOPE, Sam Williams, Educational Field Representative for the Bay Area Urban League and Chairman of Minority Concerns Committee, Park South Advisory Council, and Mike Mooney, Community Coordinator of the OMI Community Association.

The presentation will deal with implementation of the S.F. school board's quality-equality integration plan.

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UAW promises contract fight

(Continued from Page 1)

A great roar of approval rose from the delegates. Reuther told the convention that in the coming 1970 negotiations with the auto companies the delegates must make it loud and clear that no corporation will be allowed to hide behind President Richard Nixon's recession.

"General Motors has launched their campaign to blame the industry's woes on the workers, but we will have to straighten out James Roche (board chairman) — which is one of the functions of this union," he said.

"Chrysler, for example, will come into the negotiations crying poverty," Reuther said. "But you should know that from 1963 to 1969 Chrysler made $1 billion in profits.

Coming before the convention will be a dramatic proposal that the union leaders be allowed to collect three months double dues in advance for June, July and August.

This is to offset rumors by the auto corporations that they will cancel contracts in June which means no dues check-off.

In 1958 the big three did this and threw the union into a turmoil.

This move by the UAW leaders could accumulate a huge fund. The rumor here is that with GM the target, this could be one of the reasons.

PRESSURE FROM BELOW

It is also clear here that Reuther's militant cries are an appeal to the great upsurge of rank and filers in the U.S. labor movement as seen in the strikes of postal workers, teamsters and air controllers.

Reuther is linking up the 1970 contract negotiations with the struggle for peace and especially against the economic policies of the Nixon administration as well as the coming 1970 elections.

In his biennial report to the delegates who represent one and a half million members, Reuther called for mobilization of the U.S.'s great resources for world and domestic peace.

Reuther called on the delegates, from the U.S. and Canada, to blow the whistle on the war game strategists and their sweetheart war contracts with defense contractors. He advocated a comprehensive test ban treaty between the U.S. and the Soviet Union, to include underground nuclear testing.

Reuther, has also been opposing President Nixon's demands for more money for anti-ballistice missiles (ABM).

The UAW convention was asked by Reuther to step up pressure for a cease fire in Vietnam by all sides and a solution found that gives the Vietnamese people a voice to decide what happens in their country.

Reuther supported direct negotiations between Israel and the Arab nations as the way he sees to achieve peace in the Middle East.

SOUTHERN GAMES

Reuther charged that Nixon is too ready to play the Southern reactionaries' game against democratic traditions in the U.S. He cited the government's failure to enforce, by laws and action, equal opportunities for black people, American Incans. He noted that on the 50th anniversary of women's suffrage that discrimination against women shames our society.

There are now almost 300,000 blacks in the UAW, about 200,000 women workers and thousands of Chicano and Puerto Rican union members.

Inmates of Solidarity House, UAW headquarters in Detroit, have been sizzling for weeks about the activities of the U.S. Justice Department and its reactionary top hand, U.S. Attorney General John Mitchell and his wife.

After discussions in a recent UAW International Executive Board meeting, Reuther lashed out at the program of repression, terming it the most ominous in years.

He recalled it wasn't too many years ago that organized labor was the target of repression and that the country must not be placed in an atmosphere of fear and repression.

Reuther told the convention that the UAW made a wise move of international labor solidarity to protect the conditions of members, by establishing World Automotive Councils encompassing auto workers in more than a score of countries. He noted the Ford Motor Company employed 171,000 persons abroad in its plants, to 244,000 in the U.S. and planned to increase overseas production further.

His keynote address to the convention mentioned how Henry Ford II has been quoted as relishing the markets in South Korea, Taiwan and Indonesia, with cheap labor, at wages well below $1 an hour.

WORLD MARKET

He indicated that 90% of world auto production is in the hands of the U.S. Big Three and Fiat, Volkswagen, British Leyland, Renault and the Japanese giants Nissan and Toyota.

In 1950 the U.S. produced four-fifths of all vehicles in the world, today the U.S. share is less than half. Japan is today the second largest producer. Chrysler is expected to merge with Mitsubishi, and Ford has acquired a 50% interest in a new company making automatic transmissions. Reuther proposed to deal with the issue of multinational corporations in the world today by multi-union and international bargaining.

The UAW during 1968 and 1969 recruited over 75,000 members, bringing the total to 1,800,000, active and retired. The convention heard of gaining 2,300 plants.

UAW members under 30 years of age now comprise about 35% of the workers in Chrysler, about 33% at General Motors and almost 30% at Ford. Some 750,000 work at the Big Three plants.

BOSSES' ARGUMENT

When the UAW opens negotiations with the Big Three on June 1st, the bosses arguments will be well known in advance— that wage increases cause inflation.

Because of the Nixon Administration, Reuther charged, employer resistance to worker's demands is stronger and the UAW will have tough going in this bargaining period.

Because of the scandalous proportions of workers being killed, job safety will get a full airing at the convention. Some 14,300 workers in the past year were killed on jobs, and 2.2 million injured.

The UAW will start a national legislative campaign with other sections of labor to: increase minimum monthly social security benefits to $120 a month to a single worker or $180 to a couple; increase benefits by at least 50%; increase the earnings base to $15,000; the automatic increase reflecting increased consumer prices.

The unemployment scene: it's bad and getting worse

SAN FRANCISCO — Sen. Alan Cranston's (D-Calif) hearings on unemployment in the Bay Area proceeded at a dull drone as witness after witness spoke of the need for more jobs.

But when all the statistics are put together the scope of unemployment both locally and nationally gives a drama to the hearings that otherwise put reporters to sleep.

Unemployment here in the Bay Area is at its peak in five years. Last year there were 17% fewer jobs placed through the Dept. of Human Resources (it used to be the Dept. of Employment.)

There are 513,000 unemployed in the state of California and the increase in unemployment among blue collar workers is up 40% over last year.

Although a general 5% unemployment rate does not represent what the figures are in the ghettoes. Some estimates place those as high as 35 to 40%.

Most witnesses blamed the Nixon administration's anti-inflation policies for the drastic rise in unemployment.

John Dukes, head of the Economic Opportunity Council, said the Administration is "committed to easing inflationary pressures by 'cooling the economy,' a course that leads directly to unemployment."

Unemployment has gone up from 3.4% last year to 4.4% this year and is expected to hit 5%.

1% MEANS 1 MILLION

That 1%, said Cranston, "put an additional one million workers out of work."

Under discussion at the hearings was a proposed reorganization of the government's training program for the underemployed and those out of work.

Essentially, under the reorganization, the funding for such programs would be handled by a "state and local planning" system instead of federal agencies.

This would give governors and mayors control over programs that directly affect the poor.

Most witnesses attacked this aspect of the proposal which was passed by the House and is now before the Senate.

Duke said there was "a fear" that there would be a "drift" towards the governor's and mayor's approach in California where "political objectives" take precedence over getting people jobs.

William Becker, director of the Human Rights Commission, was more blunt.

"I hate to see the kind of system that gives so much power to the governor of this state," he said, "and the governor of Georgia."

The issue of community control of poverty training programs was referred to in passing by John Bailey from the EOC.

COMMUNITY CONTROL

He said training programs up to now had been administered "by a very select group of people," — Control, he said, should be in the hands of the "target population."

Cranston and several witnesses stressed the need for the creation of jobs by the "public sector" or the government.

Most witnesses and Cranston felt the increases should come in the fields of education and health. The creation of jobs in these areas was tied to expansion of services.

Reference was made to community health centers, revitalizing of the Head Start program for pre-school children and other such suggestions.

Espinola Jackson, head of the Welfare Rights Organization, spoke at length on such ideas.

She suggested the government open child care centers, which would be staffed by welfare recipients. Not only would the community receive a needed service, but the unemployed and untrained would receive valuable skills.

On the LINE

BESIDES THE wage and conditions issues before the UAW convention, there is a resolution from the big Ford local, No. 707, in Oakville, Ontario, Canada. The resolution asks that all discriminatory clauses be removed from the union constitution.

The resolution was prompted by the case of Jim Bridgewood, a Canadian Communist, who was kicked out of his union office when he ran for political office on the Canadian Communist party ticket. Local 707 reversed that decision when protests came from the membership and other Canadian trade unions.

In asking the discriminatory clauses be dumped, Local 707 said, ". . . the trade union movement was formed to fight for and organize the oppressed and the sections of society that are discriminated against . . ."

* * *

THE RICH are really something. Edward Cole, General Motors president, who makes $1965 per day, 365 days a year or $717,490 per annum, just won a $12,435 "adjustment" from the tax man. The IRS claimed Cole owed $14,615 in back taxes, Cole said only $2,180.

The difference is what Cole deducted in business expenses for belonging to various clubs. "The company (GM)," Cole said, "expects that we belong to clubs, but at our own expense."

Cole says his deductions were legitimate, but didn't explain why GM wouldn't pay for his "business only" expenses at exclusive clubs. Anyway, the IRS saw it Cole's way.

An IRS official said, "often the IRS and taxpayers disagree and the taxpayer comes up with further information to justify deductions — as in the case of Mr. Cole."

Remember that next year when April 15 comes around. Join a club and write it off — as a business expense.

• • •

THE AFL - CIO Executive Council, meeting in Bal Harbour last month, decided to assure grape growers willing to enter contracts with the United Farm Workers Union that the labor movement will "promote the sales of grapes produced by union workers — while we continue to support the boycott of scab grapes."

At least one union worker has wondered out loud why if United Fruit can put a Chiquita sticker on each banana the grape growers can't put the handsome new union label on each grape.

• • •

UP FOR final passage in the Senate is a proposal to cover about 250,000 seasonal farm workers with unemployment compensation. The bill, introduced by Senators Walter Mondale (D-Minn.) and Alan Cranston (D-Calif.), would cover transient workers employed by labor contractors. Growers have hired workers through a contractor thereby circumventing the laws requiring them to pay into the unemployment compensation fund.

—COMRADE

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Wilfred Burchett on the war today

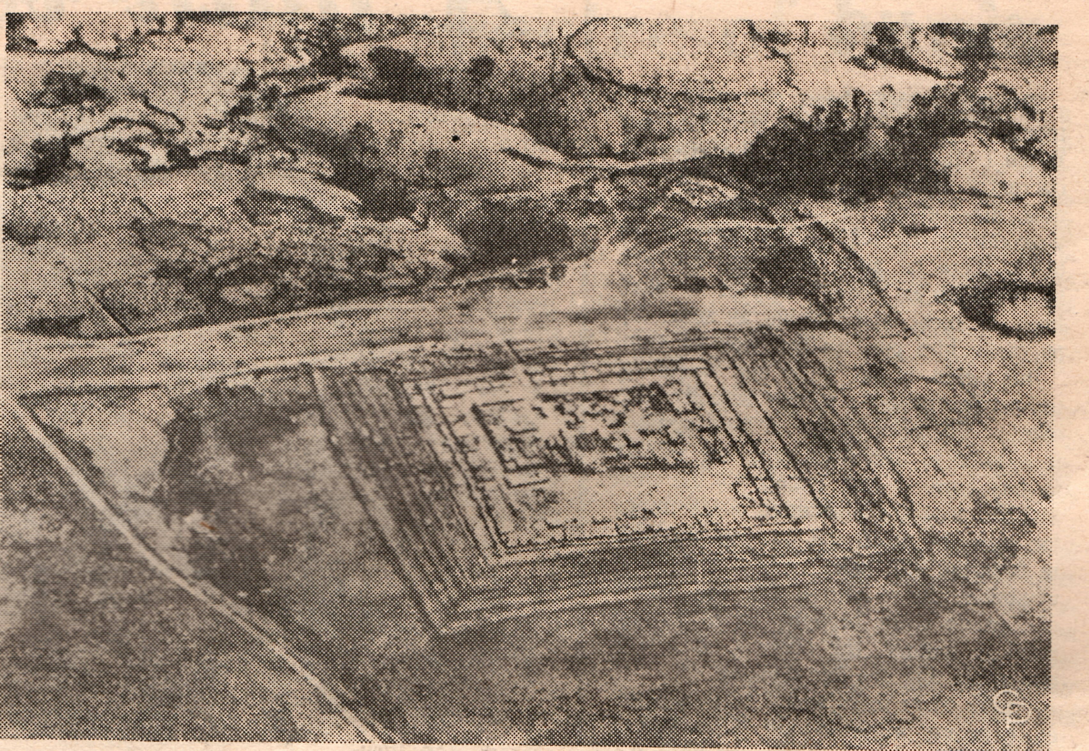
'Vietnamization' is wicked nonsense

In his address to the nation on Vietnam Monday night, President Nixon said the National Liberation Front of South Vietnam (Viet Cong he called them, as Hitler used to call the partisans bandits) had failed, militarily and politically in Vietnam.

We print below Wilfred Burchett's evaluation of what the situation is in Vietnam now. Burchett, one of the world's most well known and respected journalists, has covered the war in Vietnam for years traveling throughout North Vietnam and the battle zones of the south with the National Liberation Front.

Burchett, after a long fight, recently returned to his native Australia for the first time since the Korean war. He was interviewed by reporters for the Australian Tribune, the newspaper of the Communist party of Australia. The interview was printed March 11.

PW Foreign Dept.



U.S. FORCES on the defensive. Dak Seang, a Green Beret base near the Laos border in South Vietnam, has been under constant siege since April 1 by the NLF.

TRIBUNE: How would you characterize the present state of the Vietnam war?

BURCHETT: The U. S. forces for a long time now have been on the defensive, being unable to carry out any large-scale offensive operations.

On the other hand, the last few years have seen a great deal of political activity by the National Liberation Front and more recently, the Provisional Revolutionary Government (P-RG) of South Vietnam. Politically their position has been consolidated.

Only today, for example, the press reports say that the U.S. forces have changed their ideas on the security of the villages—they are not as secure as they thought.

Over vast areas of the country the PRG is in control. They have elected committees even in parts of towns, even in Saigon-Cholon, and in fact they are the effective administration in these areas.

In some ways it is a repetition of the situation under the French.

There was an official position with ruling councils, but the people know who the real cadres were to who they had to turn, they knew where the real power lay.

While it is not seen by outsiders, the fact is that 80% of the countryside is in the hands of the PRG, and in terms of population, not much less.

Saigon control is still confined to the towns.

'SECURITY'

The U. S. authorities have a hamlet evaluation scheme, where villages are categorized by computers according to the degree of support for the Saigon government.

And on this basis they say that 90% of the country is under Saigon control.

But only a tiny percentage qualify for the "A" rating. More than half are in the "C" rating, which is characterized as "relatively secure."

And most of the military operations are against "C" villages.

What happens in these operations is that U. S. forces surround the village. They hold it while the Saigon teams go through, interrogating, dragging people out, killing suspects, and shooting down anyone who looks like trying to get out.

Another aspect of security is that the U. S. forces never move out except in tanks.

The war is being carried out exclusively from tanks and from the air.

WILFRED BURCHETT with a NLF guide in South Vietnam.

In some areas there is a tacit agreement between the PRG and the Saigon forces.

These tacit understands are a guide to the kind of settlement that could be made when the U. S. withdraws.

It is only the U. S. presence that keeps the war going.

TRIBUNE: One idea being put forward is that the National Liberation Front blew itself out with the big 1968 Tet offensive.

BURCHETT: It is interesting to see how U. S. generals always seem to base their current tactics on what happened in the last war or the last battle.

National Liberation Front policy is that the only measure of a military campaign is its political effect.

And the Tet offensive got rid of a U. S. President for a start. It profoundly changed U. S. public opinion, and changed the political situation in South Vietnam itself.

RESULTS OF TET

For example, as a result of the Tet offensive we saw the emergence of the Alliance of National Democratic and Peace-loving Forces — a middle class organization representing Saigon bourgeois and intellectuals.

It had become clear to them that victory lay with the NLF, and their actions were a reflection of the certitude of victory.

The emergence of this alliance in turn paved the way for the formation of the PRG, which is now recognized and represented in some 22 countries abroad.

The U. S. is forced to sit down in Paris with the PRG as an equal.

In addition, the PRG military forces are now more consolidated, better equipped, and are prepared, if possible to let the U. S. negotiate its way out of the war.

TRIBUNE: What are the prospects for "Vietnamization" of the war?

BURCHETT: This is complete nonsense. Moreover, "Vietnamization" is a wicked term.

One could say prior to the use of this term that U. S. policy was to negotiate an end to the war. Nixon's avowed policy now is to continue the war by **other means.**

This is an old U. S. dream, certainly a dream of Dulles' if we remember the statement: "Let Asians fight Asians." But it just can't work. If they could not win the war with 550,000 U. S. troops plus 60,000 troops from other countries, how can they win without them?

TRIBUNE: What progress is being made in the Paris talks?

BURCHETT: The Paris peace talks are completely bogged down now that Nixon has bought the idea that he can outdo Johnson and win the war by this "Vietnamization."

SABOTAGE

The Harriman delegation to the talks has accepted that there could be no real solution without changing the Saigon regime.

Nixon came in with the opposite view. He had to make the war more acceptable to public opinion, but keep the war going.

Nixon brought immediate sabotage of the talks. They were due to start on Nov. 6, 1963, but Saigon delayed the opening, encouraged by Bunker and the Washington hawks, and didn't show up for a month.

There were other pretexts for delays until Nixon took over office from Johnshon.

That was a period when a solution could have been negotiated, because the elements of a solution were there.

Harriman acknowledged this, and has said so almost in so many words in public statements since.

After Nixon took over, Cabot Lodge took charge of the U.S. delegation. He is one of the chief architects of U. S. policy in South Vietnam and is totally committed to the Saigon regime. **Ky,** for example, has referred to him as "my father."

It is clear now that the nomination of Lodge indicated that Nixon had no interest in the success of Paris. He fobbed off U. S. public opinion with talk of a "plan" that he had, but the plan turned out to be "Vietnamization" and the continued maintenance of the corrupt and detested dictatorship in Saigon.

At some time or other, "Vietnamization" is going to blow up in Nixon's face — it clearly cannot work.

If he is sensible he will seriously continue the negotiations. The machinery in Paris has been maintained, and can be reactivated to play its intended role.

There can only be a settlement when the U. S. realizes it can't maintain a puppet regime in Saigon.

The position of the PRG is much more realistic and flexible. They say: "Form a government in Saigon under neither PRG-NLF nor U. S. control which is for peace, independence and neutrality, and let that government negotiate with the PRG to form a provisional coalition government.

This provisional revolutionary government would then work out the machinery for elections in a new national assembly.

This is a very fair, realistic and reasonable approach. There obviously cannot be free and democratic elections while U. S. troops are on Vietnamese soil.

TRIBUNE: The massacre of civilians at Son My has had considerable publicity in Australia. Was this an isolated instance?

BURCHETT: Son My was not an isolated incident. It is policy!

There have been countless Son Mys in South Vietnam. I have written about them under the heading of "search and destroy" operations, after talking with both victims and GIs.

The instructions are given that anything living should be killed — if, say, a girl is washing clothes in a stream you "zap" her.

Areas are designated as "free fire zones" — a GI told me they cell these operations "turkey shoots."

You shoot at anything that moves or is alive, irrespective of sex or age, whether man or animal. I asked a GI how the men felt about this kind of operation, and he answered:

"Well, you have to understand the psychology of it. You're in a base — you hear the artillery all night and the B-52s going over and you know that the bombs and shells are not making inquiries about the sex or age of the victims.

"You are conditioned to the fact that everything in the area is to be killed.

"If you knock off a few more with rifle shots you know it is no comparison with what has been going on all the time."

Good & welfare

Revolutionary for life

THERE HAVE been sarcastic comments in certain quarters that Vladimir Ilyich Lenin would not like the attention currently being paid to him — the tributes, the honors, the ceremonies — this year during the 100th anniversary of his birth. Were he alive he might not like it. Although he doesn't appear to have been as meek and humble as some try to make him out, neither was he vain.

But Lenin is not alive and therefore, unless one believes people actually turn over or do other things in their graves, it is hard to find fault with the efforts to pay homage and tribute to the man and the resulting promotion of the things for which he stood and was instrumental in bringing into being. For it is true — whatever else is not — that the results of Lenin's work brought on a turning point in history, the opening of a new and promising era for mankind.

What's more there would be a lot gained by urging people to study the works of Lenin, not just for the purpose of learning from him but also to emulate his life and his work.

The most impressive thing about the man was that he was authentic. It wasn't that his personality was the best or only kind to have but that it was his. He seems never to have been pretentious.

Though he sacrificed much, Lenin liked life and he liked pleasure and he denied himself neither. His pleasures and his life style are seldom commented upon and yet when they are spelled out a rounded picture of a man evolves, deeply in love with life and the earth.

LENIN LIKED the outdoors. Many lines in the memoirs of his wife, N. K. Krupskaya are taken up with describing the long walks and hikes they would take together in all the countries where they were exiled. Describing the period during which he wrote "What is To Be Done?" she wrote:

"I had already adapted myself to his mode of working and when he was writing I never spoke to him or asked him any questions. Afterwards, when we went out for a walk, he would tell me what he had written and what he was thinking about. This became as much a necessity to him, as whispering his article over to himself before putting it down in writing. We went for long rambles on the outskirts of Munich, choosing the lonliest spots where there were fewer people about."

Once the great writer Maxium Gorky invited Lenin to his villa on the island of Capri in order to try and conciliate his views with those of the religious philosopher Bogdanov. Krupskaya described the weekend as follows:

"Gorky's place was filled with a crowd of noisy bustling people playing chess or boating. Ilyich did not have very much to say about this trip. He spoke mostly about the beautiful scenery, the sea, and the local wine, but was reticent about the talk on painful subjects that had taken place there."

Maxim Gorky said in his own notes on Lenin: "He put the same eagerness into a game of chess, into looking at pictures in the 'History of Costume,' into arguing with comrades for hours on end, into fishing, walking along the sun-heated stony paths of Capri, and admiring the golden flowers of the genistra or the dirty-faced children of the fishermen."

THE EMPHASIS usually placed on the revolutionary as a fighter, a man of action, of the sword, of the perfect slogan and the ability to plan and the voice to orate is perhaps correct. But there is another side to the making of a revolutionary and thus the making of a revolution. Castro loves baseball. Uncle Ho liked growing flowers. Like Lenin, they love or loved life enough to fight with all they possessed to cut the shackles which restrict life and build a society where it blossoms unfettered by hate, greed or exploitation.

—CARL BLOICE

Lenin's wife writes:

'A man to whom nothing

Nadezhda was only 26 when this was taken, but she was already active politically, and she knew Lenin well.

By

NADEZHDA K. KRUPSKAYA

1869—1939

In the reminiscences of him now being written Lenin is often depicted as a sort of ascetic, a kind of Philistine family man. This is a distortion of his image. He was not like that. He was a man to whom nothing human was alien. He loved life in all its many aspects and took it all in avidly.

Some writers paint a picture of our life as having been full of deprivation. This is not true. We did not experience the kind of want where you do not have the money for your next loaf of bread. That was not how we lived as émigrés. There were some who for two years at a time neither had earnings nor received money from Russia, and they actually starved. That was not the case with us. True, we led a simple life — but is the joy of life rich food and luxury?

Lenin knew how to take advantage of life's joys. He was very fond of nature. When we lived abroad, to say nothing of our life in Siberia, we would always go somewhere out of town to breathe our fill of fresh air; we would take a long, long walk and return home exhilarated by the exercise and the impressions. Our way of life differed considerably from that of the other émigrés. They liked to talk endlessly over glasses of tea, amidst clouds of smoke. This kind of chatter exhausted Lenin, and he always tried to break away and go for a walk.

I remember, during our first year of exile, in Munich, taking Martov and Anna on an outing to show them our favorite spot, the overgrown bank of the Isar, the path to which led through clumps of bushes. After half an hour they were so worn out and grumbled so much that we hurried to get them back to the civilized part of town in a rowboat and then returned to "our" spot without them. Even in London we managed to get out into the country, although it is not so easy to get out of that smoke-begrimed, fog-shrouded monster, particularly when you do not want to spend more than six farthings on bus fare.

Later, in Switzerland, when we acquired bicycles, our outings took us much farther afield. I remember the time in London when Vera Zasulich, replying to a comrade who thought all Lenin did in London was sit in the British Museum and was very surprised to learn that he intended to go on an outing, said: "Why, he loves nature passionately!" I remember thinking at the time: "That's very true."

Lenin also liked to observe everyday life. We roamed about in all sorts of places in Munich, London and Paris. He liked to read notices of socialist meetings in the suburbs, in small cafés, in English churches. He wanted to see how the German, British or French worker lived, to hear him talk, not at big meetings but when he was with close comrades, to find out what he thought about and was interested in. How many election meetings we attended in Paris! We knew more about the everyday life of the workers in the country in which we were living than most exiles did.

IN PARIS

I remember a period in Paris when we were enthusiastic about French revolutionary songs. Lenin became acquainted with Montegusse, an exceptionally gifted composer and performer of revolutionary songs. The son of a Communard, Montegusse was a favorite in the working-class districts. At one time Lenin was very fond of singing his song "Salut a vous, soldats de 17" ("Greetings to you, soldiers of the seventeenth regiment"), a song addressed to French soldiers who had refused to fire on strikers. Montegusse once gave a performance at one of

our Russian evening parties
and he and Lenin sat up lat
into the night talking about th
future world revolution. The so
of a Communard and a Russia
Bolshevik, each had his ow
vision of this revolution. Durin

. . Vladimir Ilyich Ulyanov (Le
in) at the age of four. He w
born in the town of Simbirs
where his father was an inspe
tor of schools.

the war Montegusse wrote p
triotic songs.

There was another peri
when we attended election me
ings, to which workers broug
their children if they had r
body at home to leave the
with.

We listened to the speake
and observed what stirred a
electrified the crowd; we a
mired the powerful figure of
forgeshop worker gazing at t
speaker in veneration and, pr
sing close to him, the half-chi
ish figure of his adolescent s
who, like his father, had ey
for no one but the speaker.
heard a socialist deputy addr
a working class audience, a
then we heard him at a me
ing of intellectuals and ci
servants, and we saw how
vital, stirring ideas which h
excited the workingclass au
ence were deprived of their l
tre, were tinted by the speal
to a color acceptable to
petty bourgeoisie. Wasn't he
to win as many votes as
could? On the way home fr
the meeting Lenin hummed

Family portrait: Maria Alexandrovna and Ilya Nikolayevich Ulyanov with their children. Lenin, seated far right, was nine years old at the time the photograph was taken.

Ballad of Lenin

Comrade Lenin of Russia,
High in a marble tomb,
Move over, Comrade Lenin,
And give me room.
    I am Ivan, the peasant,
    Boots all muddy with soil.
    I fought with you, Comrade Lenin.
    Now I have finished my toil.
Comrade Lenin of Russia,
Alive in a marble tomb,
Move over, Comrade Lenin,
And give me room.
    I am Chico, the Negro,
    Cutting cane in the sun.
    I lived for you, Comrade Lenin.
    Now my work is done.
Comrade Lenin of Russia,
Honored in a marble tomb,
Move over, Comrade Lenin,
And give me room.
    I am Chang from the foundries
    On strike in the streets of Shanghai.
    For the sake of the Revolution
    I fight, I starve, I die.
Comrade Lenin of Russia
Rises in the marble tomb:
On guard with the fighters forever—
The world is our room!

—LANGSTON HUGHE

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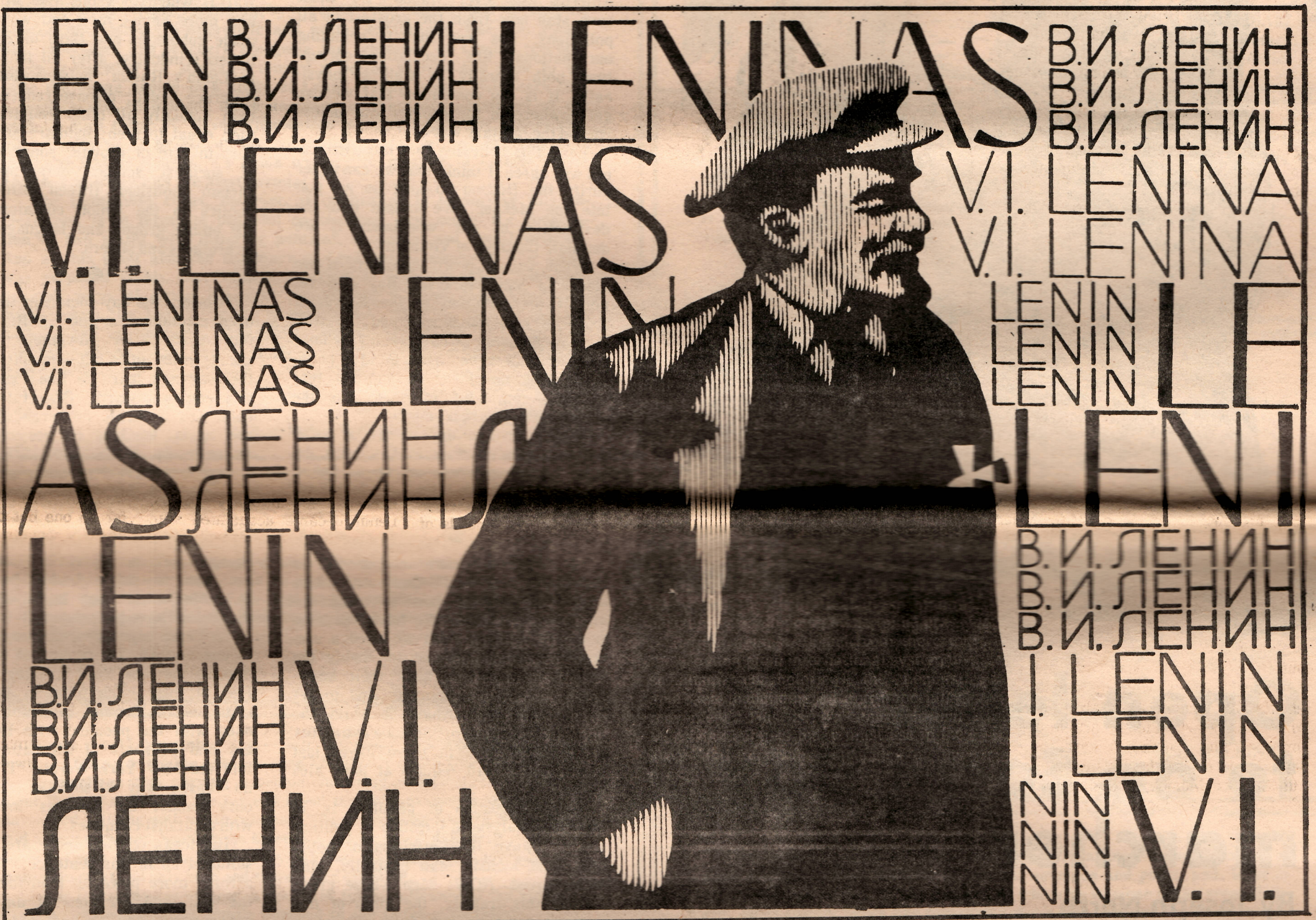
LENIN 100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S. Rozinas

Open letter to an Earth Day marcher

By Joseph North

> **"....the ideas, the philosophy, the social science of Lenin, is the surest guarantee that this Earth we love will survive."**

Dear Earth Day marcher.

On April 22 you marched to let everybody know that the world is in peril and that we, all of us, must rise up to save it. That is the meaning of the day you dubbed Earth Day and there can be no more honorable cause.

Whatever our discontent with the world, it is the only one we have. I do not regard that condition as imprisonment for I would not want to trade this globe for all the constellations in the sky. It suits me. I am glad people are on the march to keep the world under their feet, but let us be sure we know where our feet are.

Others in the world set the same day aside for another commemoration, one that is, I submit, closely related to Earth Day. That day was to honor the birth of a man who lived to save this world from destruction, the man named Vladimir Ilyich Lenin, honored the other day by U Thant, and UNESCO — a man who was the subject of profound affection at meetings in over a third of the world, whose peoples today live by his ideas. I, for one, would have liked to see every marcher carry a red rose in his memory on Earth Day. For he, more than any man this century, furthered the advance of humanity, and the Earth it stands on. Believe me or not, the day will come when most of you who marched will come to agree that the ideas, the philosophy, the social science of Lenin, is the surest guarantee that this Earth we love will survive.

I expressed some of these opinions to a man who paraded on Earth Day and his response was—with a saving smile — that I was possibly grinding my ideological axe. I am, admittedly, but I rise to repeat those words for I would want as many marchers as I can reach, from the Hudson to San Francisco Bay, to reflect on them.

We exist in an atmosphere wherein much has been damaged, we live in a desecrated world of tainted air, water and food, but, even worse, one in which many minds have been corrupted. Men and women can remain silent when innocent boys, still adolescents, are rounded up for shipment to Vietnam, to kill and to be killed.

I wish to add another dimension for Earth Marchers to consider. All you are doing is, of course, designed to benefit Man, guarantee him a future. My suggestion is this: do not think of man in the abstract. He is flesh and blood, alive here and now, in the midst of the longest and most unjust war America has ever waged. We must save Man now from the greatest of all pollutions: this war that is befouling our national life, escalating corruption, both morally as well as physically. It is my contention that we can get nowhere in the ecology war unless we end the military war.

I say this believing that most marchers will agree, I think, that we can never purify the Hudson so long as we pollute the Mekong. We cannot halt the destruction of our woodlands if we defoliate the trees of Vietnam.

What will it profit humanity if we clean up San Francisco Bay and yet permit the pollution of the hearts of the GI's who machinegunned the children of Songmy? What greater debasement can there be, what greater pollutant, than the ideas of murder that are systematically injected into the minds of the GI's, our sons?

Yes, I do see the matter of pollution as greater than it has been defined. It is infinitely worse to befoul the mind of youth than it is to permit waste to flow into rivers.

●

I believe the cure to pollution is essentially political. Our authorities know well enough how to clean the air and the rivers. We have the able scientists to do it. But we need a successful political science to enable the natural scientists to work their know-how to repair the damage. And to get the billions with which to build the necessary equipment! Science estimates, Pete Seeger said in these pages last week, that it will require at least $100 billion.

So the question of pollution is, in the final analysis, a question of politics, and I believe the definition of pollution must include Man centrally, Man to be saved. NOW! Men whose greed creates this tragedy, the lords of this country, must be put down. Theirs is the crime and ours is the agony.

Which brings me to my emphasis—the other aspect of the historic date, April 22—the centenary of the man named Lenin.

This social scientist knew more about the wellsprings of human behavior, of society, than any man of his century. His ability to analyze the behavior of man, the classes of men and to act on that knowledge, enabled him to cure his fatherland of that vast pollutant, Czarism. This was the man who lived to say, on November 8, 1917: "We shall now proceed to build the socialist order." In brief, the socialist order is defined as the way of life "when man to man no longer wolf shall be." It is the way of fraternity, of community, of abiding by the precept that everything must be done in the interest of man, nothing permitted that injures him.

This Lenin lived by, and for it he died, cut down in the prime of his middle years from the ultimate effects of a bullet fired by a terrorist. But countless millions on all continents marched April 22 because they live by the credo, the philosophy he set down. They see what happened in the socialist Soviet Union, where, after the pollution of World War I that murdered ten million men, then a Civil War which saw fifteen foreign interventionist armies polluting Soviet soil still bleeding from the wounds of the first world war, then famine, then World War II which took the lives of 20 million more Soviet men and women and made rubble of one third of European Russia's industry, after all that we see in Lenin's Russia: hunger eliminated; illiteracy ended; disease reduced lower than virtually all other countries; women equal to men; industry surpassing ours in rate of growth; some branches of socialist science outpacing ours; racism abolished; fifteen different republics in the Union containing over 150 ethnic groups and languages living as brothers and sisters.

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It began the day socialism triumphed over capitalism in the USSR. Twenty-four hours after November 7, 1917, Lenin called upon all humanity to end the war and learn to live together on this common Earth. Peaceful coexistence was a theme he turned to again and again, teaching its possibility and its necessity. He believed different social systems could co-exist, and must. We live in a day when hydrogen weapons are available to both sides. Pollution? Let the atomic-tipped rockets fly and the good old Earth can be changed into a glassy ball on which not even a single bumble-bee could live. We would then know where all the flowers have gone.

So Lenin urged peaceful co-existence to one and all. He replied to the questions of the **New York Evening Journal**, Feb. 21, 1920: "Our plans in Asia? The same as in Europe: peaceful coexistence with the peoples, with the workers and peasants of all nations." He told the **New York World:** "I know of no reason why a socialist state like ours cannot do business indefinitely with capitalist countries."

His ideas on this score are perhaps summed up in this sentence: "There is a force more powerful than the wishes, the will, and decisions of any of the governments and classes that are hostile to us. That force is the world general economic relations, which compel them to make contact with us."

Leninism today, as its proponents in the world congress of the Communist and Workers Parties declared in June last year, is the belief "that a new world war can be averted by the combined efforts of the socialist countries, the international working class, the national movement, all peace-loving countries, public organizations and mass movements."

"Earth" is a mass movement. "Give Earth a chance," the marchers chanted. Yes, and to give it that chance we must, in the first place, achieve peace. Then we, as well as the Soviet peoples, who too have pollution headaches caused by the stormy growth of industry, can win the time to solve these problems. If the rockets fly, there will be nobody around to sweep the stuff up.

These are some of the facts that needed to be considered on Earth Day — April 22—Lenin Day in most of the world.

It was a profound coincidence.

How I learned about Lenin

By HENRY WINSTON

Chairman of the Communist Party

World Magazine

My family lived in Hattiesburg, Mississippi. My father was a worker at the J. J. Newman Lumber Co. We were surrounded on all sides by cotton. Our location could be likened to a political metaphor by Frederick Douglass: "The Republican Party is the ship and all else the sea." Oddly enough, both things played a part in my early life.

When chattel slavery was abolished, the leaders who had fought it extended capitalism throughout the country and became the new masters in society. The philosophy of Douglass did not and could not meet the new problems arising from wage slavery. Yet illusions remained. The Democratic Party was regarded as a white man's party, and the Republican Party the friend of the Negro.

My family did not understand that both parties were instruments through which capitalism ruled, and upheld class and national oppression. They wrongly thought they could escape racist oppression by leaving the South to go up North. Relatives helped to raise money to send my father to Kansas City, Missouri, get a job, and later send for us. He succeeded in getting employment at Sheffield Steel Co., and later was able to bring my mother, myself, my brothers and three sisters to what was thought to be "the promised land." The difference between Hattiesburg and Kansas City was not of substance but of degree.

I had finished grade school and was a sophomore at Lincoln High School when the great depression began in 1929. Sheffield Steel reduced its work load, later closed down, and my father lost his job. My family, like millions of others in the nation, joined the ranks of the unemployed.

It was during this period of search for employment that I became acquainted with the "Shade Tree Congress" in Paseo Park. Here hundreds of black people gathered daily to discuss the way out of this crisis. There were unemployed workers, small farmers and small businessmen ruined by the depression, Garveyites, preachers, ex-students and the like. Many saw the solution in more liberal programs by the Republican Party. Some saw answers in a reform Democratic Party in the North, which might eventually change things in the South. Still others found the answer in the development of the "talented tenth" among the Negro people, who would eventually educate the masses and lead them from a position of inequality to equality.

Some thought it would take 500 years to achieve equality. The equality, as seen, was in the framework of the existing capitalist system. Some even thought that equality would never be achieved. These men were groping and searching.

I shall always remember Paseo Park, for it was here that I first learned about Lenin.

One day I noticed two people, one black, one white, representing the Communist Party, appear on the scene distributing the **Daily Worker.** Everyone was struck by the fact that the paper forthrightly developed a program for the unemployed and called for black and white unity in the struggle against lynchings. This was something new. The two men listened to the debate and a little while later the black man asked for the floor. He explained to an audience in rapt attention the meaning of the economic crisis. He showed that the lynchings, legal and extra-legal, raging in the country were connected with this crisis. He showed how racism was one of the main weapons of capitalism, and how both parties used this weapon to divide the ranks of black and white.

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I learned that the Bolshevik Party, under Lenin, led the working class and peasantry to victory over capitalism in Russia. This talk was especially interesting because this victory brought about an end to the mass pogroms against the Jewish people. This new system put an end to all forms of national oppression and guaranteed equality to all peoples oppressed by Czarism. The five-year plan of Lenin was being developed involving the millions in creating a new life free from exploitation.

Listening to the speaker pointed up the thought that if pogroms against the Jewish people could be wiped out in Russia, why is it not possible for us to put an end to lynching against black folks in the United States? If equality could be granted to the Jewish people, Uzbeks, Tartars, and all oppressed nationalities by the new system in Russia, why could not our people achieve equality for the Negro people in the United States? If people in old Russia, kept in colonial oppression, and denied every possibility for social advancement, education, language, skilled jobs, and treated as social pariahs by the old regime, could now achieve freedom and become equal, did it not follow that it is possible for our class and our people to bring about freedom and equality here as well? I began to think that the solution of the question of freedom for the "race" must go hand-in-hand with the fight against all forms of exploitation.

The concept "Race Man" was the guiding principle of progressive Negroes in Kansas City in those days. The common identity of interest between black and white workers was at an extremely low ebb. The racist policy of exclusion of Negroes from unions was obedience to the policy of monopoly.

I read John Reed's "Ten Days that Shook the World" and this whetted my appetite to read more about Lenin. I learned that the social sciences as well as the natural sciences were international.

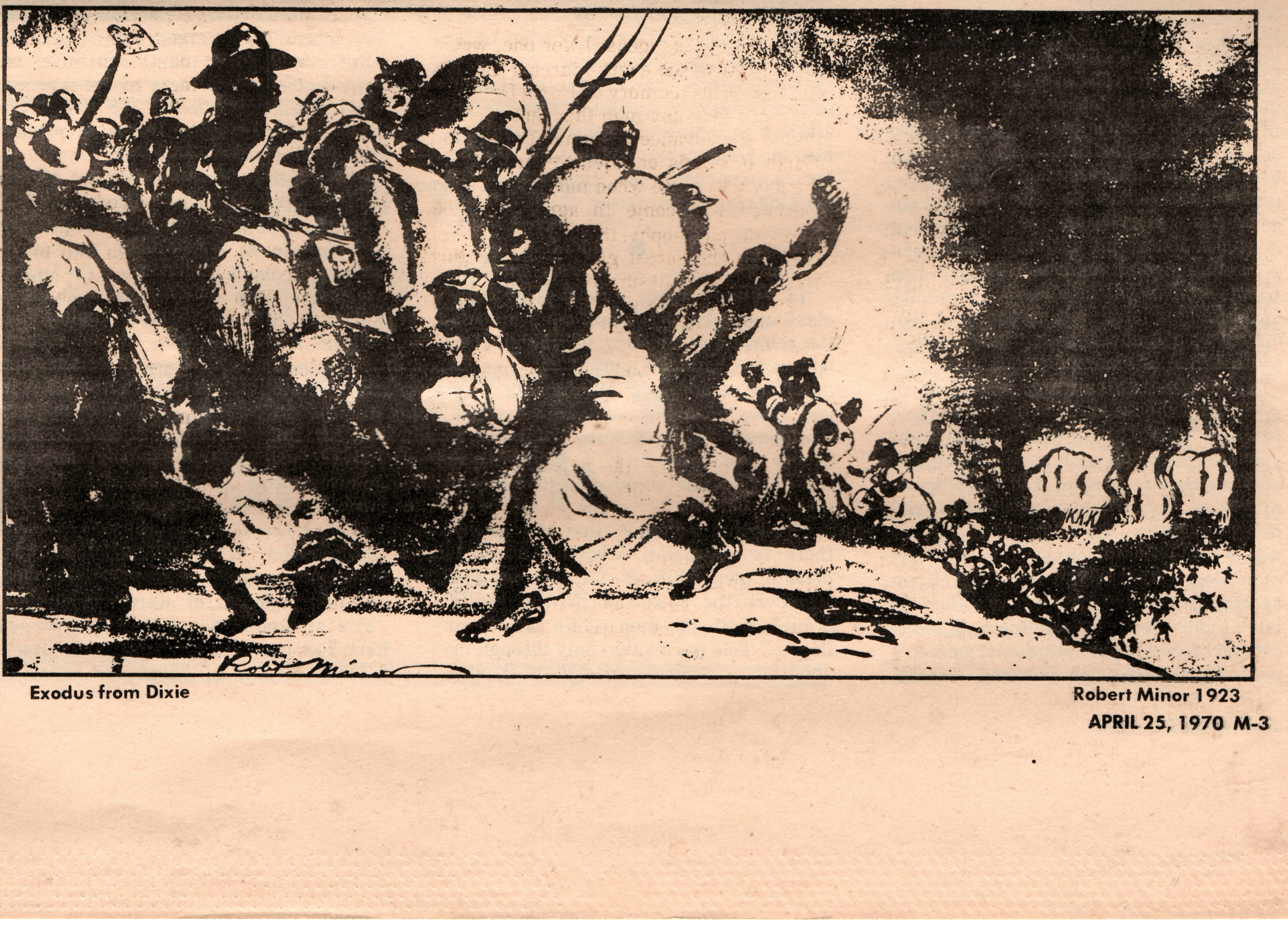
In his fight against feudalism in old Russia Lenin studied agriculture in the United States. I learned that Lenin noted the national character of the Negro question. This scientific conclusion now led me to add the concept of nationality to that of "Race." What followed from this conclusion was the necessity of rejecting bourgeois liberal and social democratic answers about the road to freedom being that of education, humanitarianism, philanthropy, and moral persuasion. The question now posed became one of revolutionary struggle against national oppression in unity with the struggle of the working class for its rights all over the country. And the struggle for unity of black and white placed on the order of the day something new for the United States, namely, the fight against chauvinism in the realm of ideas and practice.

The Communist Party's struggle against white chauvinism received national attention in 1931 with the case of A. Yokinen, a white member of the party accused of chauvinism. The party held a public hearing in New York, in which Yokinen was charged with discrimination against Negroes. There were over 200 delegates from many mass organizations, and several thousand spectators. Yokinen was found guilty by a workers' jury, and expelled. Enemies of the party began to label it "the party of the Negro," a label the party wore proudly.

The party's unequivocal position against racism dramatized the need to eradicate it and made possible the black and white unity which forged the struggle for the organization of the unorganized, the rights of the unemployed and the winning of millions for the unconditional economic, political and social equality for the Negro people.

Lenin's teachings showed the way. It was these ideas which influenced and molded my life and led me to understand questions of the leadership of the working class. I also learned that victory for the class, and my people, could come about only if there was a Communist Party guided by Marxist-Leninist theory.

If Russian pogroms against Jews could be ended, why not U.S. lynchings against Negroes?



Exodus from Dixie

Robert Minor 1923

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The way toward women's liberation

"We must by all means set up a powerful international woman's movement on a clear-cut theoretical basis. It is clear that without Marxist theory we cannot have proper practice."
V.I. LENIN, 1920

By Donna Ristorucci

Education Director,
Young Workers' Liberation League,
New York section

Women today are playing a vital role in the struggles for peace, liberation and socialism all over the world. Women in the United States are giving leadership in the fight to end the war in Vietnam, in the struggle to organize the unorganized, in the movements for national liberation, in the fight against repression, and in many other struggles in our country.

Growing numbers of young women are becoming disillusioned with society and increasingly aware of their oppression as women. In the last few years, especially since the break-up of Students for a Democratic Society, thousands of young women have joined organizations which deal with the special oppression of women. Unfortunately, in many cases there is confusion as to the source of the problems in our society, and specifically those problems confronted by women.

Some women — the New York Radical Women for example — claim that their rights can only be obtained through the "abolition of the traditional family structure." Other women believe that the enemy is man, that "male society creates for women pre-marital hell" from which they are benevolently rescued by men through marriage, a rescue at the price of "independent thought, independent action." ("Toward a Female Liberation Movement," by Beverly Jones and Judith Brown)

These notions, held by some women in the now-defunct Southern Student Organizing Committee, are a little extreme, but many women in the women's liberation movement also have similar ideas, although in varying degrees. Large numbers of women see women's oppression as primarily psychological and sexual: "The central problem is that this society had produced an image and a mythology of women that has deprived them of their humanity and creative role in society. For a variety of reasons, one of the central agents of this oppression has been the institution of the family... the family seems, at the present time, to be the primary agent of sexual repression in this society...it is by defining women primarily within the family that this society has deprived her of her humanity and her creativity." ("Liberation of Women, Sexual Repression and the Family" by Laurel Limpus)

Positions like these often result in groups of women meeting to discuss their personal relations with men, their individual experiences with male chauvinism and how they respond to it, sex problems, marriage, relationships with other women and other such subjects. (There was a similar development among German Communist women in 1920. Upon hearing that sex, marriage and other related topics were the main topics of interest and discussion in Communist women's political work among working women, Lenin was very disurbed. He argued that these are not the main social problems that revolutionaries must address themselves to and organize around.)

Increasingly, women in the movement are recognizing that the quest for profit is the source of their oppression under capitalism. These women see revolution as the solution, but many are unclear as to what kind of revolution is necessary and how to achieve it. Many do not recognize the tie-in of the struggle for equality for women with the struggle of the working class for progress and socialism.

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In essence, there is an absence of a class approach, a failure to understand the relationship of their struggles to end oppression with the oppression, exploitation and struggles of the working class and other segments of the population, a weakness in recognizing the common enemy and, therefore, a weakness in working for the solution of their problems.

Lenin pointed out that "wherever there is capitalism, wherever there is private ownership of factory or land, wherever the power of private capital is preserved, the men retain their privileges." This means that only through the abolition of private property, of capitalism; only through a socialist revolution, will true emancipation of women be possible. The concept of the abolition of private property is important for the women's liberation movement to understand. Women were oppressed long before capitalism emerged, and at first the family was the main oppressor of woman. But what must also be recognized is that the rise of the family coincided with the emergence of private property and class oppression.

Clara Colon wrote in Political Affairs (June 1969): "The family dominated by the man's authority was developed for the purpose of establishing and maintaining the man's prior right to the family property and his right to pass it on to his heirs." Women were merely child bearers and house servants. The masses of people, had, and still have, no significant amounts of private property to pass on. There was and is no real economic base for women being oppressed in the family among the masses of people. This does not mean that the family does not have its oppressive aspects. Women are still generally forced into the position of what Lenin called "domestic slavery." Lenin placed great stress on this in discussing the emancipation of women. He said: "You all know that even when women have full rights they still remain downtrodden because all housework is left to them. In most cases housework is the most unproductive, the most savage and the most arduous work a woman can do. It is exceptionally petty and does not include anything that would in any way promote the development of women."

From this standpoint, it is evident that men are not the source of oppression, but because of the myth of male supremacy, encouraged by the ruling class through the mass media, the education process, etc., men can become instruments of women's oppression. Because it is not in the self-interest of men, male supremacy can be successfully fought.

Flowing from all this, it should also be clear that women's struggle for full equality is part of the struggle of the working class for a better life, which must lead them to the struggle for socialism, where exploitation of man by man will be abolished. Lenin said: "The inseparable connection between the social and human position of the women, and private property in the means of production, must be strongly brought out. That will draw a clear and ineradicable distinction between our policy and feminism. And it will also supply the basis for **regarding the woman question as a part of the social question, of the workers' problem, and so bind it firmly to the proletarian class struggle and the revolution."** (Lenin's emphasis)

Lenin and national liberation

By James E. Jackson

Chairman, International Affairs Commission
Communist Party

Lenin is one of the most generative figures in all history. He was in command of the vanguard of a rising class which ushered in a new epoch. The incomparable feat of the Russian proletariat, with the party of the communists in the lead and Lenin at their head, in carrying through the socialist revolution of October 1917 was such an event as split history into two parts — before and after "October."

The Lenin legacy is many-sided, profound and extensive but all of it is concerned with the emancipation and liberation of mankind from tyranny and oppression. Basing himself upon the great scientific works of the founders of modern socialism — Marx and Engels — Lenin made a profound study of his age and time. He laid bare the nature of the contradictions and specific features of capitalism in its time of decline, in the period of its ultimate development and general onset of decay — that is, **imperialism.** Lenin defined this contemporary phase in capitalism's life cycle as the eve of the socialist revolution. Lenin perceived that revolutionary development was not exclusively a European phenomenon, but that the struggle of the working class inevitably draws into its vortex all peoples throughout the world, thereby making of the struggle for social revolution one world-wide revolutionary process.

In this global struggle the working class is the main motor force of the whole interrelated process. The struggle of the oppressed peoples and unfree nations are linked into the working class pathway to social advance, the way of the class struggle. Lenin's theory and strategy united the whole world of the oppressed and related it to the main locomotive of history, the working class. Lenin appraised the question of national oppression as a big portion of the entire body of the world revolutionary process. He emphasized the importance of workers of a dominant people fighting against racist divisionism and for the national liberation of oppressed peoples. Such action, Lenin felt, was in the interest of strengthening the class unity of all workers, regardless of nationality. He saw such measures as vital revolutionary and revolutionizing experiences. Lenin said:

"Amidst the alarms and turmoil of the struggle for existence, for a bare livelihood, the Russian workers cannot and must not forget the yoke of national oppression, under which the tens and tens of millions of subject peoples inhabiting Russia are groaning... Out of every 100 inhabitants, over 50 belong to these 'subject peoples.'

"And the conditions of life for this vast population are even harsher than those of the Russians.

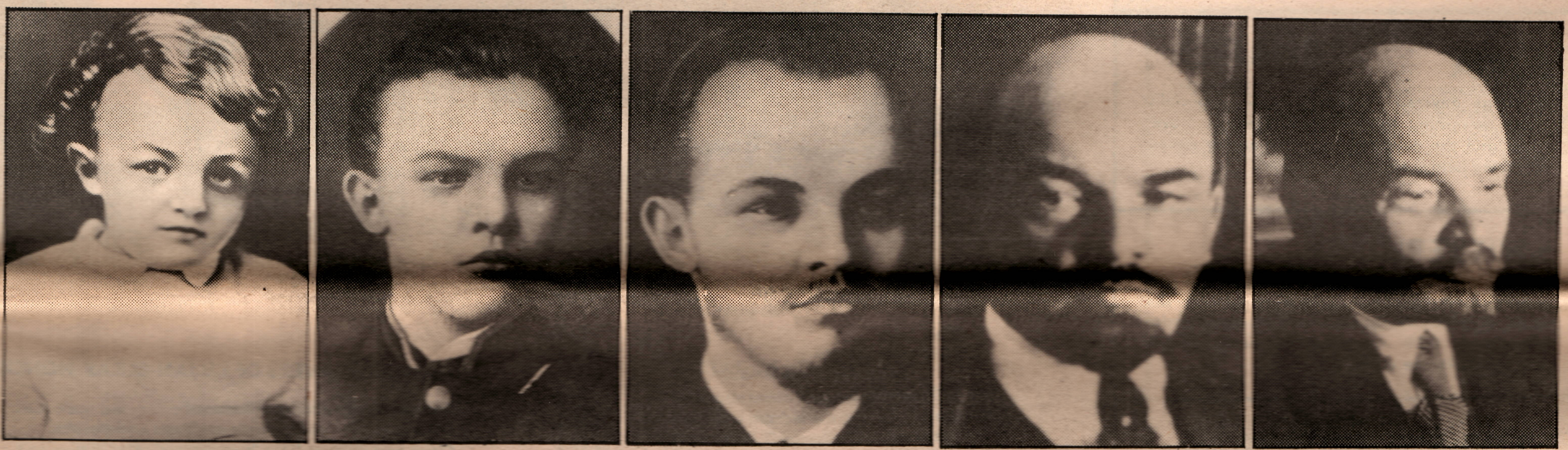
"The policy of oppressing nationalities is one of dividing nations. At the same time, it is a policy of systematic corruption of the people's minds. The Black Hundreds' (in our terms, the Ku Klux Klan and such racists —J.J.) plans are designed to foment antagonism among the different nations, to poison the minds of the ignorant and downtrodden masses...

"But the working class needs unity, not division. It has no more bitter enemy than the savage prejudices and superstitions which its enemies saw among the ignorant masses. The oppression of 'subject peoples' is a two-edged weapon. It cuts both ways — against the 'subject peoples,' and against the Russian people. That is why the working class must protest most strongly against national oppression in any shape and form. It must counter the agitation of the Black Hundreds, who try to divert its attention to the baiting of non-Russians, by asserting its conviction as to the need for complete equality, for the complete and final rejection of all privileges for any one nation. The Black Hundreds carry on a particularly venomous hate-campaign against the Jews. They (bourgeois politicians) try to make the Jewish people the scapegoat for all their own sins.

"And that is why the Russian Social Democratic Labor Party (at that time, the Bolsheviks were a faction of the Russian Social-Democratic Labor Party) in the Duma did right in putting Jewish disabilities in the forefront of its bill.

"The schools, the press, the parliamentary rostrum —

Continued on page 10



Lenin and racism

By Herbert Aptheker

Director, American Institute for Marxist Studies

Up to the Bolshevik Revolution all social orders were based upon the **assumption** that "the rich, the well-born and the able" — to use the words of the second President of the United States — would exercise power. Further, they all **assumed** that the three terms employed by John Adams really were synonyms.

Dominant was the idea that the poor were poor because they were no good—that is, a poor person was without money and without merit; "poor" in both meanings. This provided a certain "natural" and inevitable quality to the reality of the rich being the powerful and the poor being the overpowered; not least among the values of the rationalization was the feeling it accorded to the rich that they were rich and powerful exactly because they were meritorious.

Dominance, then, historically was associated with superiority and this superiority was held to exist not only in fact but also in character or in capacity. Perhaps the oldest affirmation of this was male supremacy, but always basic to it was material domination — that is, ownership of the means of production.

With capitalism and the system of nation-states — marked as that system has been with interminable wars — chauvinism appeared. This affirmed the superiority of particular nationalities as compared with others. As colonialism began to mark the growth of capitalism, especially with the 16th and 17th centuries, racism appeared. As the oppression associated with colonialism was most intense—including chattel slavery, which as a matter of law denied the **personality** or **humanity** of the victim — so the affirmation of superiority on the part of the oppressors had a new intensity to which the name **racism** is properly applied. This held that the victimized one — historically, colored — was not really human; or, if human, then a significantly deficient human, whose deficiency was part of his essence, was inherited and was immutable.

With capitalism maturing into the final stage of imperialism, this racism took on all the worst features of the original sense of national superiority and this concept of racism; it was given a scientific veneer and made absolutely a basic presupposition in the thinking of the dominant white classes and in their laws, schools, customs, economies, religious practices, sexual taboos, etc.

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There were revolutions, of course, before the Bolshevik and there were revolutionary concepts — religious and secular — before Marxism, but in quality none really compares with that of Marx nor that of the Revolution led, above all, by Lenin. The theory and the practice — Marxism-Leninism — strikes at the heart of material traditions by positing the elimination of the private ownership of the means of production; it strikes at the heart of political traditions by insisting that those who work and create are to be those in whom is vested political power; it strikes at the heart of intellectual traditions by insisting that elitism is pernicious and that this applies to all forms of elitism — rich over poor, men over women, particular nationalities over others, or particular ethnic groups over others. This is why Marxism-Leninism is the most thoroughly revolutionary outlook (and practice) in all history.

These are the roots of Marxism-Leninism's principled and fundamental opposition to racism. While the Communist movement of the days of Marx and Engels operated on the basis of the slogan, "Workers of all countries, unite!" even that movement, though coming to the fore prior to modern imperialism, nevertheless stressed the deadly consequences to the working-class movement of racism. Marx and Engels excoriated the enslavement and special oppression of black peoples and insisted that while labor in the black skin was enslaved, labor in the white could not be free. Similarly, both pointed repeatedly to the deadly impact upon the English working-class movement of the oppression of the Irish and insisted that Ireland's liberation was a precondition for the advance of the English working-class movement.

Lenin—living and working in the era of monopoly capitalism — so emphasized the significance of the struggle against colonialism and its ideological bulwark, racism, that he changed the slogan of the world Communist movement from that quoted above to the Leninist formulation: "Workers of all countries and oppressed peoples of the world, unite!" Indeed, the Third International, the Leninist International, was founded on two basic propositions: opposition to im-

Continued on page 10

UNITED ARAB REPUBLIC

Lenin week opened by Minister of Higher Education in Cairo.

VENEZUELA

Lenin memorial celebrations in Caracas and other industrial centers, mines and oilfields.

DEMOCRATIC REPUBLIC OF VIETNAM

The Hanoi theater is showing the play Kremlin Chimes, and exhibits are being held throughout the country.

Huge celebrations
versary of Lenin's
throughout the
countries observa
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significance today
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USSR

Countless celebrations include an international meeting of workingclass representatives in Ulyanovsk, Lenin's birthplace. Represented are the All-African Federation of Trade Unions, Confederation of Arab Trade Unions, and the Congress of Labor Unity of Working People of Latin America.

UGANDA

A festival of documentaries and feature films about Lenin is being held in Kampala.

TANZANIA

Pamphlet, in Swahili, written by the editor of the trade union newspaper Mfanya Kazi, published by the Tanzanian National Publishing House for mass distribution.

SYRIA

Meetings devoted to Lenin's work, especially those concerning the national liberation movement and the development of emerging states, are being held in towns and villages.

SWITZERLAND

Geneva hosts an international conference of representatives of Societies of Friendship with the USSR at which delegations from many countries participate. GDR delegation is denied Swiss entry visas for the event.

PEOPLE'S REPUBLIC OF SOUTH YEMEN

Two thousand students at this country's largest university hold a meeting to celebrate Lenin centenary.

SENEGAL

Press conference by President L.S. Senghor in Dakar to pay tribute to Lenin as "one of the most outstanding revolutionaries in the history of mankind. . ."

EAST PAKISTAN

Vice-president of the University of Dacca opens ceremonies lauding Lenin's role in the establishment of a social system in which there is no exploitation of man by man.

NIGERIA

Ibadan University sponsors Lenin observances in keeping with the decision of the Federal government of Nigeria. They include exhibits, films and book sales.

VLADIMIR ILYICH LENIN

One thought welds worker,
peasant,
Red Army man.
Lenin is gone.
And hard now
's the road
of the republic
without him!
But panting
on mattresses
never
will smooth it.
Whom
shall we set in his place
and how
find him?
"A note,
Comrade Secretary:
Register tonight
the collective enrollment
of our whole plant
in the Communist
cell."
The bourgeoisie
stares;
the bourgeoisie
shivers.
Straight from
their benches,
four hundred thousand
themselves
bequeath;
four hundred thousand
marching,
twining
Lenin's
first Party
wreath!
"Listen,
Comrade Secretary,
enter this in the book...
We will replace...
We must
replace...
If I'm too old
here's my grandson
for the Komsomol!"
So Ilyich
even in death
remained
our best
organizer.
A million arms,
a sudden forest;
the forest
waves.
Red Square becomes
a living
red flag.
The line of march
is its living staff.
From the immense
living folds
once more
Lenin
living speaks:
"Draw up
proletarians
for the final clash:
slaves stiffen
your backs,
straighten
your knees!"

VLADIMIR MAYAKOVSKY
Section of a poem.

Mayakovsky

Brecht

Hughes

THE RUGWEAVERS OF KUJAN-BULAK HONOR LE

Comrade Lenin has been honored
Often and plentifully. There are busts and statues.
Cities and children have been named after him.
Speeches have been given in many languages,
Meetings held, and demonstrations
From Shanghai to Chicago, in honor of Lenin.
But this is the way the rugweavers
Honored him in Kujan-Bulak,
A small community in southern Turkestan:

Twenty rugweavers live there, in the evening
As they sit on their humble weaving stools they are racked with fever.
Fever spreads: the railroad station
Is filled with buzzing clouds of mosquitoes
Which arise from the swamp behind the old camel yard.
But the railroad, which
Brings water and smoke every two weeks, brings
One day the news as well
That Lenin Memorial Day is coming.
And the people of Kujan-Bulak decide,
Poor weavers that they are,
That also in their community a plaster bust
Of Comrade Lenin should be set up.
But as they collect the money for the bust
They are all
Racked with fever and count
Their hard-earned kopecks with shaking hands.
And the Red Army man, Stepa Gamelev, who
Is counting carefully and paying close attention,
Sees the readiness to honor Lenin and is glad,
But he also sees the unsteady hands.
And he suddenly makes the proposal

NETHERLANDS

Sculptor F. Sieger created a bust of Lenin of light granite. The work took about a year. The artist donated it to the USSR-Netherlands friendship society.

NEPAL

The All-Nepal Committee for celebration of the Lenin Centenary has organized an exhibition of photographs and paintings about Lenin.

MOZAMBIQUE

Mozambique Liberation Front, reporting from Zanzibar, pledges to renew its efforts in the struggle of liberation from Portuguese imperialism.

MOROCCO

Films, photo exhibits
sented as part of the

on the 100th anni-
oirth are being held
world. In socialist
ions are extensive
ublic life. Commu-
where are mobiliz-
valuation of Lenin's
Here are a few of
scheduled by pub-
and international

UNITED NATIONS

In November 1968, UNESCO's General Conference directed its director general to initiate activities "to commemorate the centenary of the birth of V.I. Lenin, including organization of a symposium: Lenin and the development of science, culture and education."

AFGHANISTAN

Minister of Information, opening a celebration at Kabul's biggest movie theater, points out that Lenin was the founder of the state first to recognize Afghanistan's independence.

BURMA

Public meetings in Rangoon, Mandalay, Bassein and Moulmein. Lenin's works, in the Burmese language, are sold in many places.

BURUNDI

Central Committee of the Union of Working People receives Lenin's biography in the Kirumdi language and a full collection of Lenin's works in French, as well as a film, from the Central Council of Soviet Trade Unions.

CEYLON

Prime Ministr Dudley Senanayake publishes a statement on Lenin in the press and the Minister of Housing and Scientific Research opens a book and photograph exhibit in Colombo.

CUBA

April is designated as the "month of Playa Giron and the Lenin Birth Centenary" throughout the country.

FINLAND

UNESCO is sponsoring an international scientific symposium in Tempere. Youth seminars are held in many cities by the Democratic League of Finnish Youth. A postal stamp devoted to Lenin was issued.

FRANCE

A 47-volume edition of Lenin's works has been published; 170,000 copies of it were sold in 1969.

FEDERAL GERMAN REPUBLIC

Film weeks in Bonn and Munich, and seminars and exhibitions in many cities.

GERMAN DEMOCRATIC REPUBLIC

Among special events for the Lenin centenary is an exhibit about Leninism and the German Working Class Movement at the Museum for German history.

INDIA

Meeting in Bombay addressed by General Secretary of the Indian National Congress Party.

ITALY

Lenin centenary is celebrated in many cities including Rome, Milan and Naples.

LEBANON

Two week film festival in Beirut.

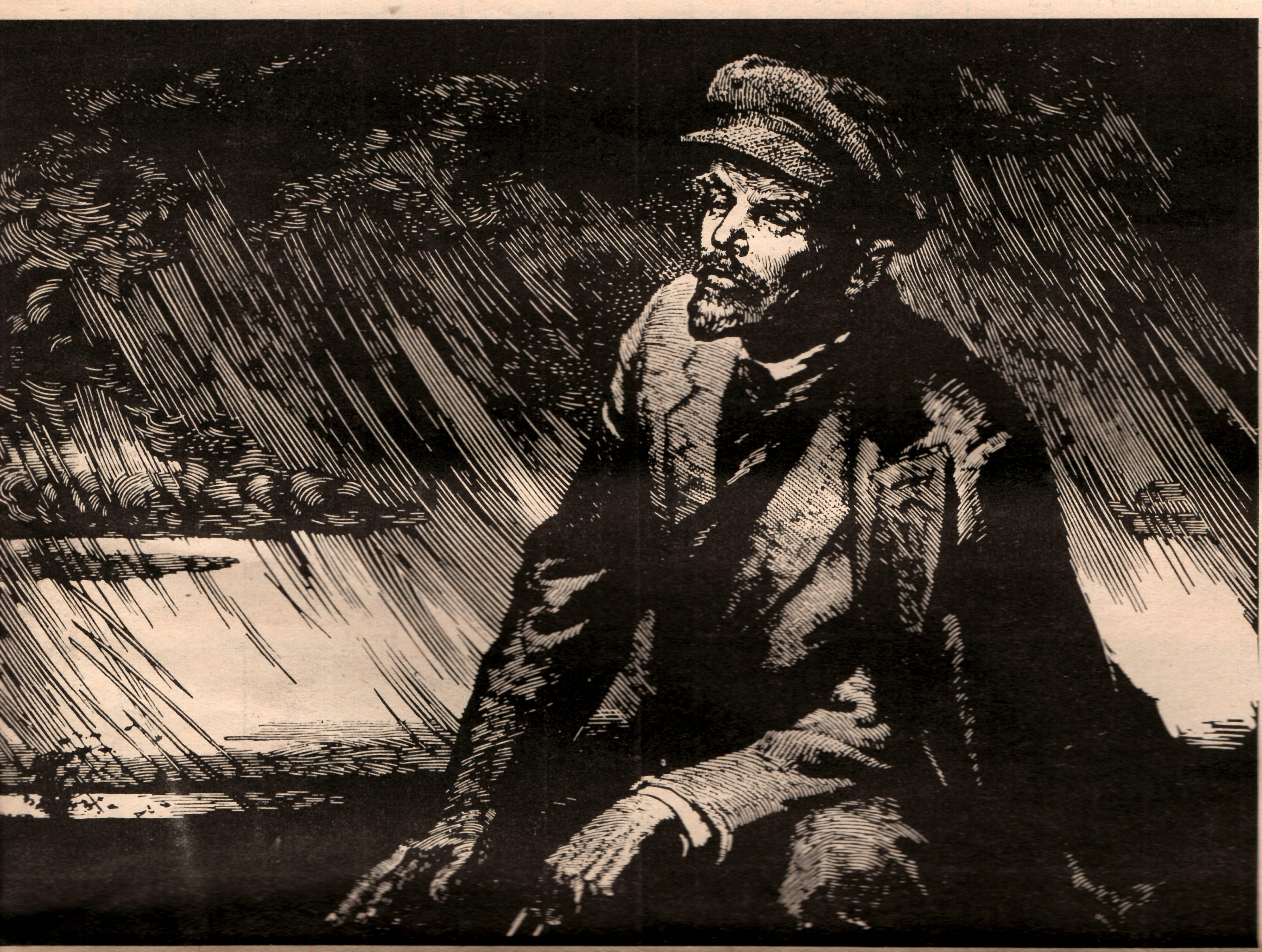
MALI

Contest for the best essay on Lenin is held over a three-month period under the auspices of statesmen and public figures.

MEXICO

David Alfaro Siqueiros dedicates a new work to the Lenin centenary, titled "Lenin Making a Speech." It is presented by the artist to the Soviet people. A symposium on Lenin is held in Mexico City.

nd book displays are pre-
lebrations in Rabat.



S. Rozinaș

NIN

That they buy petroleum with the money for the bust
of Lenin
And pour it in the swamp behind the camel yard
From which the mosquitoes come which
Carry the fever.
Thus they would both fight the fever in Kujan-Bulak
and mightily
Honor the dead but
Not to be forgotten
Comrade Lenin

They agreed to it. On Memorial Day they carried
Their battered buckets filled with black petroleum,
One after another,
And poured it over the swamp.

Thus they helped themselves while honoring Lenin and
Honored him while helping themselves and likewise
They understood him.

We have heard how the people of Kujan-Bulak
Honored Lenin. Then in the evening of the day
When the petroleum was bought and poured over the
swamp
A man arose in their assembly and he wanted
A tablet set up in the railroad station
With a notice of this event, containing the details
Of both the altered plan and the exchange
Of the Lenin bust for the fever-destroying barrels of
petroleum.
And all of this in honor of Lenin.
And they did this, too,
And put up the tablet.

BERTOLT BRECHT

BALLAD OF LENIN

Comrade Lenin of Russia,
High in a marble tomb,
Move over, Comrade Lenin,
And give me room.

I am Ivan, the peasant,
Boots all muddy with soil.
I fought with you, Comrade Lenin.
Now I have finished my toil.

Comrade Lenin of Russia,
Alive in a marble tomb,
Move over, Comrade Lenin,
And make me room.

I am Chico, the Negro,
Cutting cane in the sun.
I lived for you, Comrade Lenin.
Now my work is done.

Comrade Lenin of Russia,
Honored in a marble tomb,
Move over, Comrade Lenin,
And leave me room.

I am Chang from the foundries
On strike in the streets of Shanghai.
For the sake of the Revolution
I fight, I starve, I die.

Comrade Lenin of Russia
Speaks from the marble tomb:
On guard with the workers forever —
The world is our room!

—LANGSTON HUGHES

Fellow readers

At the right is a facsimile of a letter by the late British poet laureate John Masefield to Corliss Lamont, American philosopher and author, concerning the poet's encounter with Lenin in London around the year 1907. The letter was in response to a letter Lamont sent to Masefield, with a newspaper clipping (which Masefield calls a "cutting") stating that Masefield had "many times . . . sat at desks next to Lenin." Masefield's letter, written in 1964, reads:

Dear Corliss,

Many grateful thanks for the cutting about me, and for your kind letter.

No. I never sat next to Lenin; no such luck.

I often saw him in the Brit Mus (British Museum—Ed.) Reading Room (I suppose about 57 or so years ago) and always said to myself "I wonder who that extraordinary man is," for anyone must have seen that he was an extraordinary man, certain to make a mark on the world.

Once, as I was leaving the room, I saw that he was just behind me, so that I held the door open for him till he had passed. He smiled at me and muttered some words of thanks, and that was the nearest I ever got to him.

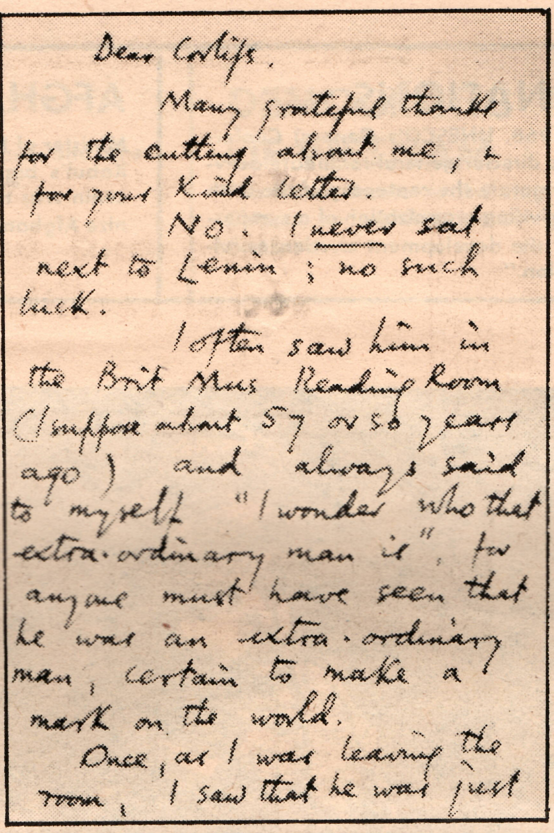
Later, when things had happened, a lot of young English writers came to know who that marvellous being had been. He was at the Room often for some considerable time, and people noticed him; no one could have failed to notice him.

Greetings and good wishes to you both, and to the clan.

John Masefield

The last line refers to the fact that the Lamonts of America are descendants of the Lamont clan of Scotland.

Courtesy of The Literary Review



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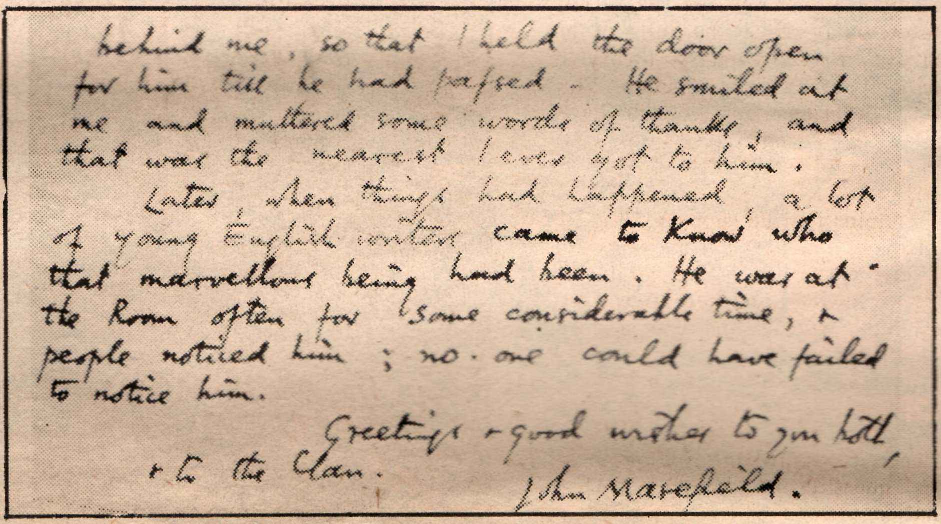

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Chronicle of an impact

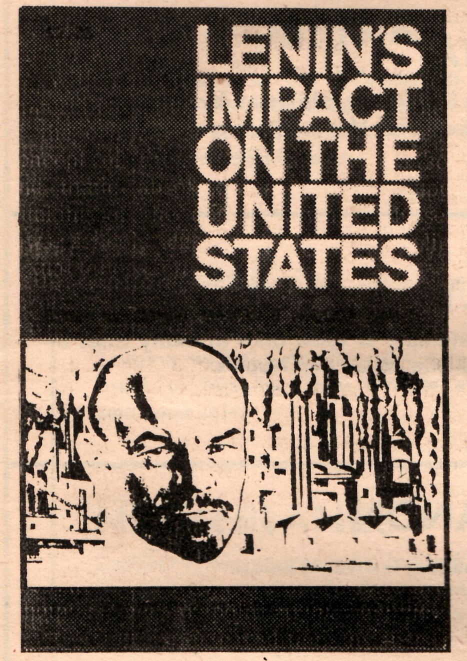
LENIN'S IMPACT ON THE UNITED STATES. Special issue of NEW WORLD REVIEW, Winter 1970. 224 pages, $1.00. A year sub for $3.50. From New World Review, Suite 308, 156 Fifth Avenue, New York 10010.

By JONATHAN WILLIAMS

"In the masses themselves lies the fate of the Russian Revolution—in their discipline and devotion. Fortune, indeed, has been very kind to them. It gave them for guide and interpreter a man with a giant mind and an iron will, a man of vast learning and fearless action, a man of the loftiest idealism and the most stern, practical sagacity."

Thus wrote Albert Rhys Williams in 1919. Today, 51 years later and 100 years after Lenin's birth, we need a new appreciation of this foremost statesman of the 20th century, bringing together the knowledge and insight of all generations of Americans who knew Lenin and who knew (and know) the people's struggle in the United States — a centenary assessment of Lenin and his influence on the country which was to become the heartland of world imperialism.

The editors of **New World Review**, Jessica Smith, Daniel Mason and David Laibman, have done it. Their Winter 1970 issue is a special, 224-page edition entitled "Lenin's Impact on the United States." They have brought together the best of the writings by Lenin's American contemporaries — Williams, Col. Raymond Robins, John Reed. The volume contains massive proof of Lenin's influence on Americans: tributes from the writings or statements of Eugene Debs, Helen Keller, Ella Reeve Bloor, William Z. Foster, Lincoln Steffens, Walter Duranty, Paul Robeson, W.E.B. Du Bois, Edwin Brooks, Richard Wright, Albert Einstein, and many others. And new essays by today's carriers and interpreters of the Lenin tradition bring the story up to date: Herbert Aptheker on Lenin and Black Americans, Howard Parsons on his impact on philosophical thought, John Howard Lawson on Lenin and U.S. culture, Gus Hall on the political significance of Leninism, Philip S. Foner on Lenin and the working-class solidarity efforts of the U.S. labor movement with the Russian Revolution.



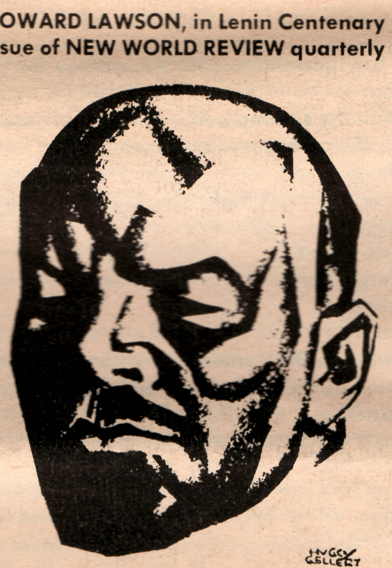
The volume is an historical gold mine. Nikolay Kryukov, commissar of the Soviet ship "Shilka" which docked in Seattle and left with a letter to Lenin from the I.W.W. militants there, tells his own story in an interview-article prepared especially for the issue.

The Williams and Robins reminiscences are long out of print, and making these available again is in itself a great achievement. There is too little space to give an adequate taste of this writing, with its detailed and human account of Lenin in the thick of struggle; here one sees the Bolsheviks as human beings engaged in super-human tasks, and this reviewer knows of no other source which gets as close to these historic events. The vivid portrayals of Lenin's tactics and strategy are filled with meaning for today, and every effort should be made to place this material in the hands of anyone young enough to have missed these contemporary accounts when they first appeared.

Richard Wright speaks in the pages of the magazine for generations of Americans:

Coasting Comrades Coasting
Coasting on momentum of Revolution
Look Look at that village Like a lonesome egg in the nest of the hills
Soon Soon you shall fly over the hillsides Crowing the new dawn
Coasting Indulging in Lenin's dream.

"Lenin's Impact on the United States": **New World Review**, Winter 1970 will also appear in paperback form, and, in either form, is must reading for anyone seeking to understand today's world.



Advertisement Advertisement

"Among oppressed people, Lenin is a savior, a legend told in peasants' huts, a song in the fields, a rumor in the cities."

JOHN HOWARD LAWSON, in Lenin Centenary issue of NEW WORLD REVIEW quarterly

LENIN'S IMPACT ON THE UNITED STATES

Intimate accounts of Lenin by American contemporaries; tributes from leading figures in many walks of life; original assessments by current U.S. authorities of Lenin's impact on the U.S. labor movement, culture, philosophy, political life, and on the struggles of the Black people. Selections from the writings, among others, of Albert Rhys Williams, Raymond Robins, John Reed, Eugene V. Debs, Helen Keller, Lincoln Steffens, W.E.B. DuBois, Paul Robeson, Langston Hughes, Richard Wright, Witter Bynner. Current writers include Howard Parsons, Jerome Davis, Gus Hall, Edwin Brooks, Herbert Aptheker, Philip S. Foner, Robert W. Dunn, Rockwell Kent, Daniel Mason, Jessica Smith.

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"The rebellion of young workers and students, black, white and brown, dramatizes the new quality of social realities..." — B. Aptheker

Leninism and the spontaneity of youth

By Bettina Aptheker

Daily World

Ho Chi Minh was in Paris at the end of the First World War. He was 28 years old. He has written of some of his experiences there in a short article, "The Path Which Led Me to Leninism," which has enjoyed a wide circulation among young radicals in the United States today. In it he tells of his search for a revolutionary theory to guide the liberation movement of Vietnam. He describes how he distributed leaflets "denouncing the crimes committed by the French colonialists in Vietnam."

Ho explains that he supported the October Revolution, at the time only "instinctively, not yet grasping all its historic importance;" and he admired and loved Lenin "because he was a great patriot who liberated his compatriots."

As a member of the French Socialist Party Ho was caught up in, but bewildered by, the raging debates between the Second and Third International. The primary question for him was: "Which International sides with the peoples of the colonial countries"? Some comrades said it was the Third International. They gave him a copy of Lenin's "Thesis on the National and Colonial Questions." It was the first time the young revolutionary had had the opportunity to read Lenin. "What emotion, enthusiasm, clearsightedness and confidence it instilled in me! . . . I shouted . . . aloud . . . This is what we need, this is the path to our liberation"!

The genius of Ho Chi Minh was his ability to apply the theory of Marxism-Leninism to **concrete situations.** (Lenin had advised "studying the specific features of the new and living reality."*) Ho thereby made an immeasurable contribution to the deepening of that theory, and the widening of its applicability.

The significance of this experience is three-fold: it illustrates the inspiration and humanism of Leninism; the vitality and universality of Marxist revolutionary theory; and the urgency and necessity of consciousness as the prerequisite of socialist revolution. Or, to put it another way, the experience further illuminates the relationship between theory and practice; and it affirms the need for, but exposes the limitations of, spontaneity in the revolutionary thrust.

The passionate hatred of oppression, the outrage at injustice are the **source** of the **spontaneous** resistance to "the System." That spontaneity is an affirmation of **humaneness.** It is indispensable. The revolutionary movement would wither and die without it. But spontaneity **alone** does not perceive and define reality. For, as Marx succinctly put it, there would be no need for science if appearance coincided with essence.

●

Passion, that is spontaneous rebellion, without revolutionary theory is rendered directionless and ineffective in short order. Those who make a fetish of spontaneity, and a principle of anti-ideology dilute the essence of the Movement, condemning it to unending confusion, frustration, irrelevance and obscurity.

Conversely, if the theory is absented from passion, and divorced from and placed in opposition to the spontaneous rebellions of the People (even those which **appear** insignificant) it becomes sterile, lifeless and useless. For then the theory is not studied in the context of contemporary social reality, and it therefore cannot be translated into effective action (practice). Its rigid, dogmatic adherents hold back the Movement, restrain it, blunt its impact and deny its potential.

Lenin understood and explained the dialectical unity between spontaneity, theory and practice, each reinforcing, deepening, advancing the other. In so doing, he perceived the tremendous dynamic of the revolutionary movement: "The Bolshevik slogans and ideas **on the whole** have been confirmed by history; but **concretely** things have worked out **differently**; they are more original, more peculiar, more variegated than anyone could have expected."* (Emphasis Lenin's)

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Only in the context of this approach toward spontaneity can the dynamic of the rebellion of young people in general, and the contemporary revolt in the United States in particular, be comprehended, and its significance grasped. Likewise, only in this context can the young radicals begin to see the limitations of spontaneous movement, and the necessity of Marxist-Leninist theory if the revolt is to fulfill its revolutionary potential.

Lenin perceived that each generation comes to socialism in its own way — in the context of history, but simultaneously reflecting the peculiarity of specific reality. Their rebellion is a deep affirmation, and a passionate assertion, of life.

It is the young who first, **instinctively**, sense the new quality of social realities. It is expressed in the focal point of their rebellion, the nature of the issues they project, and the innovative tactical forms they invent or adapt to specific situations.

In this way the rebellion of young workers and students, black, white and brown, **dramatizes** the new quality of social realities, and **exposes** in a refreshing and unique manner both the vulnerability of the System, and its fundamental inhumanity.

All of what is instinctively grasped must then be theoretically analyzed by the revolutionary and radical movement (discarded or retained), and the results **projected consciously and concretely** back into the Movement giving it the theoretical coherence and practical direction it desperately lacks. And on the basis of this further experience, pursue further analysis, and so forth.

The process must be continuous, to maintain the dialectical unity between spontaneity, theory and practice. In this way the revolutionary process attains a conscious and organic unity which reflects and coincides with the deepest aspirations of the People.

***Lenin, Collected Works, Volume 24, P. 44**

Herbert Aptheker

Continued from page 5

perialist war despite all nationalistic pressures and an insistence upon the organic relationship between the struggle for socialism and the struggle for national liberation of the colonial peoples. A Marxist-Leninist, then, is one who sees the fundamental relationship between the anti-capitalist and the anti-colonialist crusades and who insists that neither can succeed in isolation and that both demand anti-racist commitment.

Lenin, in his considerable studies of the United States, was appalled at the barbarism reflected in the status of the Negro people; he early saw this as reflecting not only a racist but also a national kind of oppression. He had nothing but contempt for those "socialists" in the United States who reflected in their writings or in their behavior the poison of racism.

●

Above all, Lenin as a Russian revolutionary—that is, as a revolutionary in Czrist Russia, that prison house of nations, as he called it—was especially sensitive to Great Russian chauvinism. This did not mean that he refrained from attacking nationalistic perversions that manifested themselves among the oppressed peoples, and especially reflections of "cultural-nationalism" (a term already used by Lenin) which he denounced as "in accordance only with the ideals of the nationalist petty bourgeoisie." But it does mean that his emphasis was, in his own words: "Whoever does not recognize and champion the equality of nations and languages, and does not fight against all national oppression or inequality, is not a Marxist; he is not even a democrat."

The test for a Russian revolutionary was his attitude towards the Jewish people, because it was there that Great Russian chauvinism was at its worst, its deepest and most chronic. Hence, no one fought against anti-Semitism more passionately than Lenin, and no one paid more glowing tribute than Lenin to "the great world-progressive features of Jewish culture . . . its internationalism, its identification with the advanced movements of the epoch." Exactly because Lenin so highly evaluated the best of progressive Jewish culture, did he so vehemently attack Jewish bourgeois nationalism which hated socialism, had nothing but contempt for the poor and working-class Jews, and defiled the prophetic and revolutionary essence of Jewishness.

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To the end, Lenin remained an implacable foe of chauvinism and of racism. Some of his very last writings — those he was able only to dictate, by the end of 1922—are devoted to urging upon the leaders of the new Soviet Russia the necessity for constant vigilance on this score. Whenever he saw anything smacking of Great Russian chauvinism — even from comrades for whom he had high regard (as Orjonikidze, Stalin and Dzerzhinsky) — he did not fail to cry out, as he did December 3, 1922: "When we ourselves lapse, even if only in trifles, into imperialist attitudes toward oppressed nationalities, we thus undermine all our principled sincerity, all our principled defense of the struggle against imperialism." Such manifestations, he warned, impede the success of "the awakening peoples oppressed by imperialism." These warnings, as life was ebbing away from this incomparable giant, reflect his dedication to the anti-racist struggle.

The world-wide Communist movement, of which he was the chief architect, already has delivered massive blows against the infection. The Union of Soviet Socialist Republics, of which Lenin was the founder, was the first State in history dedicated to the ending of all forms of elitism, including racism. That the Czar's prison house is now a united land of socialist republics, with men and women of scores of nationalities and of varying colors living together in solidarity and equality, is the greatest achievement in all history.

MAY DAY ISSUE

Next week, George Meyers, National Labor Secretary of the Communist Party, discusses the 1970 labor scene. There will also be an interview with Louis Weinstock, the man who was sentenced to prison for organizing May Day celebrations.

From a poster by Alred Sherman

"... the working class needs unity, not division. It has no more bitter enemy than the savage prejudices and superstitions which its enemies sow among the ignorant masses. The oppression of 'subject peoples' is a two-edged weapon. It cuts both ways—against the 'subject peoples,' and against the Russian people."

— LENIN

James E. Jackson

Continued from page 5

everything is being used to sow ignorant, savage and vicious hatred of the Jews.

"This dirty and despicable work is undertaken, not only by the scum of the Black Hundreds, but also by reactionary professors, scholars, journalists and members of the Duma. Millions and thousands of millions of rubles are spent on poisoning the minds of the people.

"It is a point of honor for the Russian workers to have this bill against national oppression backed by tens of thousands of proletarian signatures and declarations... This will be the best means of consolidating complete unity, amalgamating all the workers of Russia, irrespective of nationality." (Collected Works, Vol. 20, p.237-238)

Now, I think it would be redundant to elaborate on this. This is an example of the high priority and importance that Lenin attached to the involvement with the problems of the oppressed nationalities within the country whose dominant population was the so-called "Great Russians." Of course, with Lenin the point of departure and ending was always with the working class — with the working class, first of all, with the largest section of the population, the Russians, but with the working class of all the oppressed people. And Lenin had a rule of thumb which he demanded that any revolutionary worthy of the name abide by, that is, that the workers of all nations, nationalities, ethnic backgrounds, of all tones and of all climes, shall seek to establish an overall common strategy and common organization. Lenin was an absolute foe of what was then popular: Bundism. The main idea of Bundism was for the organization of the working class along national lines; of splitting the working class into national composites, of atomizing the working class, and correspondingly developing nationality organizations of the class.

He insisted that class organizations must be **common organizations,** and the striving of every revolutionary must be to foment and fashion maximum unity within the class; to lower the color bar, to eliminate the walls of distinction and difference on all class questions. On the other hand, Lenin was not a nihilist. He was not contemptuous of national heritage, national identity, national form. And, therefore, he called for utilizing the national form in areas of other than class questions. That is, to preserve the culture, to exercise the language, to delve into and utilize the militant traditions of the oppressed of various nationalities, colors and identities through separate organizations. These organizations could play a progressive role in the struggle for democratic objectives, in the struggle against national oppression and discrimination and violation of dignity in all forms, providing there is a solid class foundation on which these organizations rest. In this way "nationality organizations" could give the connecting link to the dominant, leading, vanguard role of the class of each national organization linked together in the common fraternity of the working class. And the working class is multinational, the working class is international, the working class cares less than a damn ideally as it properly should for color, for language, for some of the backward heritage (not every heritage is worth preserving).

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The working class has bonds, as Lincoln said, that are stronger than any, save those that link members of the same family. The working class, indeed, are members of a class family, regardless of what nations they may belong to, regardless of what ethnic mark of physiognomy they may bear.

In the **Urgent Task of Our Movement,** written in November of 1900, Lenin said: **"Our principal and fundamental task is to facilitate the political development and the political organization of the working class."**

There are many good, progressive, legitimate interests and causes, but the essence of a serious revolutionary is to approach these good and legitimate interests and activities and causes from the standpoint of moving decisive forces on these issues, of moving the workers: If you have a good message you want to present to the population, present it to the workers, and it will go somewhere. Therefore, if you want to get rid of national oppression, the point of departure and the first audience, the first door to be opened, is the door of the workers. Because that's where it is! The working class is at the vitals of the total economy, the working class is the indispensable foundation of the whole society, the working class whose destiny it is to become the governing class. In Lenin's words, from the above-mentioned work:

"Those who push this task, the task of addressing oneself to the working class, into the background, who refuse to subordinate to it all the special tasks and particular methods of struggle, are following a false path and causing serious harm to the movement. And it is being pushed into the background, firstly, by those who call upon revolutionaries to employ only the forces of isolated conspiratorial circles cut off from the working class movement in the struggle against the government. It is being pushed into the background, secondly, by those who restrict the content and scope of political propaganda, agitation and organization, who think it fit and proper to treat the workers to 'politics' only at exceptional moments in their lives, only on festive occasions, who too solicitously substitute demands for partial concessions from the autocracy for the political struggle against the autocracy, and who do not go to sufficient lengths to ensure that these demands for partial concessions are raised to the status of a systematic, implacable struggle of a revolutionary, workinglcass party against the autocracy."

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These are statements given to the World Magazine on the occasion of Lenin's centenary. More statements will be printed in next week's issue.

We in the National Council of American-Soviet Friendship are glad to be part of the movement in our country to focus attention on Lenin in this centenary year—on his teaching and his leadership of the Russian Revolution. Particularly, we have made offering of a variety of instructional materials to schools, colleges and universities throughout the country. We have been pleased by the many requests that have followed the circulation of our Lenin bibliography—requests for books and pamphlets, documentary films, photographic and poster exhibitions. For this means that professors and teachers recognize the relevance of Lenin's teaching in our contemporary struggles toward a better society and seek to engage the young people in a study of Lenin. Young people will learn that a fundamental revolution, much as many of them are convinced of the need, is hard come by. A solid foundation must be laid in the understanding of millions of people of the contending social forces, and this is a long educational process. As Lenin wrote: ''In matters of culture, haste and sweeping measure are most harmful.''

The immediate crisis, however, if civilization is to survive this nuclear age, is in terms of peaceful coexistence; yes, more, the cooperation of two states with differing political, economic and social systems. And at this point also the teachings of Lenin have relevance. For Lenin was prepared in his day, without sacrifice of basic socialist principles, to seek ways of living peaceably in the world with capitalist states, indeed, with the United States, with the common goals the end of war and the end of poverty. In fulfillment of Lenin's teaching, this has been the policy of the Soviet Union in the intervening years and it remains so today.

RICHARD MORFORD
Executive Director
National Council of American-Soviet Friendship

On this notable centenary, men and women of every nation and race realize more than ever that Lenin was one of the great world figures of all time. As the key individual in putting across the first socialist revolution in history and in establishing on a firm basis the first socialist government, he will ever stand out as a leader who with striking success combined intellect, action and the highest human ideals. The greatest need of humanity today is to find men who in some measure embody Lenin's qualities.

CORLISS LAMONT
Author and philosopher

It was a cold November day — late afternoon — a light snow coming down. As I turned into the old Governor's Square, I saw it filled with people. Several bonfires were burning — people clustering around each one, moving about to keep warm. At the far end stood the old Governor's mansion — a classic red building with white columns. ''We are waiting for Ilyich to speak,'' said a young soldier. Soon on the balcony a stocky figure appeared — short in stature. Lenin leaned on the balcony. At that moment, all sound no longer seemed to exist and only here and there a fire crackled.

I was fourteen — too young to grasp the full significance of the moment. Coming from a bourgeois family opposed to the October Revolution, I had only recently sensed the new life opening up around me. Yet I knew that I was in the presence of a great man. I remember the typical gesture of Lenin's right arm — outstretched towards the people — his fingers cupped with a slightly downward gesture. I wish I could recall his whole speech. I only remember he spoke of a conversation with a Finnish woman and I think it took place while he was on a train. But so many years have passed since that memorable day.

Last year, during a visit to the Soviet Union, while walking with several artists in Moscow, I suddenly came upon that very building. Only now it was changed — two more floors had been added — but there was that balcony. I took the arm of my friend, the sculptor Zigal. ''There, on that very balcony, I once heard Lenin speak,'' I said. We walked across the street to the entrance. There was a bronze plaque: ''HERE LENIN SPOKE IN 1919.''

Now that the people of the Soviet Union and of the whole world are getting ready to celebrate the 100th birthday of Lenin, a great deal of material is being published in the art magazines dealing with Lenin's concern of bringing art into the lives of the people. But most significant—coming at this time—is the discovery of a mis-translation of a conversation of Lenin with Clara Zetkin that she originally recorded into German. Until recently, Lenin was quoted as saying that the work of the artist must be understandable to the people. A quite different implication is in the recently corrected translation. For Lenin said that art should be understood by the people, thus requiring that the people not be passive observers but active participants. A creative thought so typical of that giant's mind.

ANTON REFREGIER
Artist and writer

I have had the privilege of making two visits to the Soviet Union. When one looks upon Lenin, as he lies full length in his tomb in Red Square, one thinks that this small and seemingly frail man, with his almost delicate hands and fingers, has written his name indelibly in the books of world history. He devised and made effective a new way of living for 180 million people, wherein unemployment is no longer known, wherein all the children are in school and students are paid to go to college, wherein poverty is abolished, wherein apartments and housing are built for the people, wherein the sick are cared for without expense to themselves, wherein there is hunger no more, wherein the people are dedicated to peace.

He set in motion a new way of living for other millions of people beyond the Soviet Union, a new way of living that is testing all of mankind's older ways of living.

There are many pictures of Lenin across the width of the Soviet Union, and many statues. An unforgettable statue stands before the Pioneer Palace in Tashkent — Lenin is seated, holding a child on his knee, looking upon her with affection. This statue commemorates Lenin's concern for education. In the bitter early days when 19 foreign countries were on Soviet soil trying to strangle this new way of life, Lenin was worrying because the children in far-away Tashkent could not read, and despite the war he sent a trainload of teachers to Tashkent. So disorganized was the country, it took them 63 days to arrive!

REV. LEE H. BALL
Executive Secretary,
Methodist Federation for Social Action

Comrade Lenin was a true Marxist, which of course was the basis of his world outlook. Through this outlook Lenin contributed to the general treasury of Marxism.

One of the most significant contributions Lenin made to the world is based on the alliance between the workers and peasants and the dictatorship of the proletariat.

Workers of the World Unite!

ED HULL
Mt. Vernon, N.Y., Branch, Black Panther Party

I have heard Vladimir Lenin described as a giant. I don't believe in giants. Every so often a man is born with a dream, and a dedication so strong he can put it above all personal desires. Such a man was Lenin.

He cared nothing about accepted comforts — home, food, health. He had no personal desires. He looked neither to the right nor to the left. His path was a straight one, leading to the elimination of serfdom in Mother Russia, and he never deviated.

He was jailed. He was beaten. He was exiled from the land and the people he loved. All of these things never shook his purpose.

Lenin had red hair, which is a silly reason for making him dear to my heart. Two of my sons have red hair, and they are the two most dedicated Marxist-Leninists in the family. I don't mean you have to have red hair to be a good revolutionary. I can't think of another red-headed one.

One cannot speculate on what would have happened if he lived. We only know he was a most moving force in bringing permanent socialism to the first country in the world. For that we shall be eternally grateful, and Vladimir Lenin will go down in history as a great man.

He gave his life to establish socialism, but that is the way he wished to spend his life. He was fortunate enough to see his dream come true. There are many who are not so fortunate.

VIVIAN HALLINAN
San Francisco Bay Area peace worker

The extent of Lenin's achievement will be measured not by social scientists, not by political leaders, historians, novelists and poets, and, least of all, by literary critics; but by history, of which he was one of the great shapers. What a petty figure like myself can say is that I regard him as my teacher, and I hope I am not altogether a bad pupil. Lenin was and is one of the great teachers. What he taught, even in a single article, cannot be contained in quotations of lines and paragraphs. Yet there are many such lines that remain in the mind. Here is one thought I have never forgotten. It comes from ''The Tasks of the Youth Leagues,'' an address that Lenin delivered to the Young Communist League in October 1920, when the young Soviet Union was still fighting against foreign intervention. Lenin told the young people that the task before them was to ''learn,'' and expanded on this:

''If you were to ask why the teachings of Marx have been able to win the hearts and minds of millions and tens of millions of the most revolutionary class, you would receive only one answer: it was because Marx based his work on the firm foundation of the human knowledge acquired under capitalism. . . .He critically reshaped everything that had been created by human society, without ignoring a single detail. . . .We must bear this in mind when, for example, we talk of proletarian culture. We shall be unable to solve this problem unless we clearly realize that only a precise knowledge and transformation of the culture created by the entire development of mankind will enable us to create a proletarian culture. The latter is not clutched out of thin air; it is not an invention of those who call themselves experts in proletarian culture. . . .You can become a Communist only when you enrich your mind with a knowledge of all the treasures created by mankind.''

These words have an extraordinarily prophetic sound today, when the capitalist world is engaged in denying what was most revolutionary, humanist and forward-looking in its own past culture.

SIDNEY FINKELSTEIN
Writer and critic

The man who exposed imperialism

By William J. Pomeroy

In the world today there are few people with even a smattering of political consciousness who do not understand the meaning of the word "imperialism." A quicker response regarding its character is likely to come from more people than could explain promptly the nature of capitalism itself. So widely understood has imperialism become that the imperialists themselves try to create confusion by using the false term "communist imperialism" in their propaganda.

More than to any other source, this general enlightenment can be traced to the work of Vladimir Ilyich Lenin, whose slim volume, **Imperialism: The Highest Stage of Capitalism** first bared with thoroughness the origins, the development and the historical significance of this international system of exploitation.

Written early in 1916, Lenin's book was not the first in the field of literature on imperialism, any more than Marx's **Capital** was the first in the field of capitalist economics. Fourteen years earlier, in 1902, the British economist J.A. Hobson had written a relatively comprehensive study, entitled **Imperialism**, and the phenomenon as such had been both advocated and criticized for years prior to that. For example, as a result of territorial seizures by the United States in the Spanish-American War, an American "Anti-Imperialist League" had been in existence for over three years before Hobson's book appeared.

Lenin's work had a profound effect, on publication, that might be roughly compared with the development that has occurred in the contemporary movement in the United States against the American imperialist war of aggression in Vietnam. Beginning as a moral revulsion against the slaughter and oppression of another people, it has been transformed, in the case of many of its participants, into a profound understanding and rejection of the role of vast monopolies in American life and in the shaping of U.S. foreign policy. Similarly, in 1916, in the midst of the first world-wide imperialist war, Lenin had sifted through all other approaches to imperialism, had bored to the core of the monopoly process that it embodied, and had transformed both understanding of it and the struggle against it.

As Lenin put it, briefly, in his book: "Imperialism is capitalism at that stage of development at which the dominance of monopolies and finance capitalism is established; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun; in which the division of all territories of the globe among the biggest capitalist powers has been completed." The victory of socialism on one-third of the globe, and the spread of liberation movements everywhere else, have forced imperialism to adopt such disguises as neo-colonialism, but these basic features elaborated by Lenin remain.

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Prior to World War I, Lenin had led what could be called a trend in the working class movement, mainly centered on the struggles of his own Russian working class. His largest contribution to Marxism up to then had been the forging of a vanguard working class party of a new type, in Russian circumstances. However, his major work on imperialism was the prelude to the immense international impact of the October Revolution, which not only demonstrated the effectiveness of a Leninist party and its aptness as a model for the working class of all countries, but which created the base and the stimulus for a unified world struggle against imperialism.

Marx and Engles had called upon the workers of the world to unite and to realize that the brotherhood of working people transcended national boundaries. Lenin gave that unity a focal point: the imperialist system through which the monopolists of a very few countries, and especially the American monopolists, sought international domination of all peoples.

In his "Letter to the American Workers," written in August 1918, Lenin proclaimed: "We are free from imperialist dependence, we have raised the banner of struggle for the complete overthrow of imperialism for the whole world to see," and he pointed out that "the American revolutionary workers have to play an exceptionally important role as the uncompromising enemies of American imperialism." Enemies not just of American capitalism, but of American imperialism with its aggressive designs to exploit the people of many other countries.

Lenin, of course, did not rest with a mere exploration of how the imperialist process worked. He viewed understanding as a weapon in the hands of an organized working class, and he wielded the understanding of imperialism as a weapon, in a stream of writings on the development of anti-imperialist struggle, and in innumerable organizational steps toward furthering it.

Creation of the Communist International in 1919 and the welding of the Russian Revolution with the struggles for national liberation in the colonies, both of which laid the basis for all the anti-imperialist struggles that have occurred ever since that time, were due more than anything else to Lenin's guidance and to his formulation of strategy and tactics in contending with a world imperialist system.

In an address to a Congress of Communist Organizations of the Peoples of the East, on November 22, 1919, Lenin put forward a fundamental aspect of this international struggle: "It is self-evident that this revolutionary movement of the peoples of the East can now develop effectively, can reach a successful issue, only in direct association with the revolutionary struggle of our Soviet Republic against international imperialism."

Continuing, he asserted that while "final victory can be won only by the proletariat of all the advanced countries of the world," it was quite clear, however, that "the socialist revolution which is impending for the whole world will not be merely the victory of the proletariat of each country over its own bourgeoisie.. .no, it will be a struggle of all the imperialist-oppressed colonies and countries, of all dependent countries, against international imperialism." The basic three-sided anti-imperialist unity of the socialist countries, the proletariat of the imperialist countries, and the national liberation movements of the oppressed countries was a Leninist conception.

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The Leninist exposition of imperialism has provided the starting point for every major national liberation movement of the past 50 years, and the strategy and tactics of the anti-imperialist struggle, both over-all and in each oppressed country, that Lenin elaborated in his theses set before the 1st, 2nd and 3rd congresses of the Communist International, have provided and continue to provide the framework of that struggle.

An important question, dealt with by Lenin but sometimes overlooked, remains for our attention. Today anti-imperialist slogans have been adopted by millions of people, in the United States and in many other countries, and revulsion against ruthless imperialist methods is widespread, but very often, perhaps in the majority of cases, this has occurred among people who do not as yet have a revolutionary outlook. The defeat of imperialist **policies** — the withdrawal of troops of aggression, the abandonment of certain puppets supported by imperialist money and bayonets, the curtailing of monopoly privileges that block progress in underdeveloped countries — would perhaps satisfy many of those in the anti-imperialist protest movements.

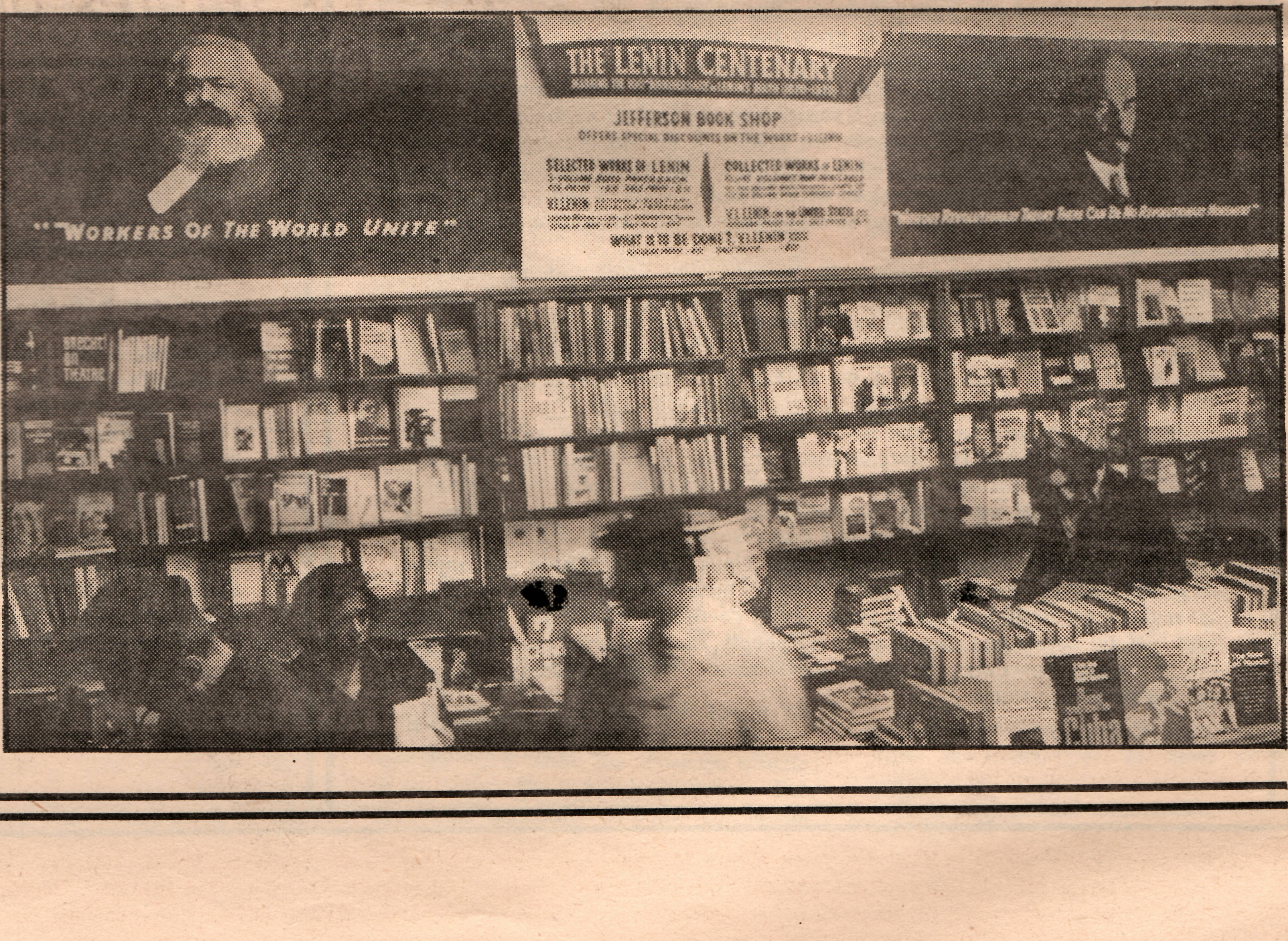
Lenin dealt with this question in an interesting address to the 8th congress of the Bolshevik party, on March 19, 1919. He pointed out that the demolishing of the more obvious components of imperialism, such as the international ramifications of finance capital, would not thereby remove the basic problems involved. He said: "**Imperialism is a super-structure on capitalism.** When it collapses, we find ourselves dealing with the destruction of the top and the exposure of the foundation." Not to understand this, he said, was to misunderstand the tasks facing even victorious liberation or revolutionary movements. In the case of the United States, it can be said, the foundation, capitalism, would remain even if its imperialist tentacles were lopped off; it would start regenerating itself.

To carry anti-imperialism to its logical end, therefore, those who advocate it must also be anti-capitalist and must acquire an outlook enabling them to recognize and to contend with all capitalist tendencies. To accept Lenin's theory of imperialism as correct, one must logically accept Lenin's concept of the struggle against the whole system of capitalism, for socialism, as well as his concept of the vanguard party of the working class that will achieve it.

The merging of theory with practice, the use of the theoretical grasp of imperialism as a stepping stone to the practical fight against it, and from there to the creation of an international system of socialism, characterizes the Leninist approach to building an anti-imperialist movement. This is the approach that Marxists-Leninists today must use in the great anti-imperialist struggles of the present time.

More than a bookstore

The Jefferson Book Shop (right) is, indeed, more than its name: it is a literary lighthouse in the fog of lies that spreads over the media city of New York. It is, and has been for several generations, the city's major market of Marxist-Leninist ideas, of books devoted to the liberation of all oppressed and exploited peoples. For that it has been the target of bombers and vandals over the years. It has withstood all efforts to close it down, and today it joins in the celebration of the Lenin centenary.



human was alien'

song by Montegusse about a socialist deputy: "T'as bien dit, mon ga."

In London we used to go to Hyde Park to hear the sidewalk orators. One would talk about God, another about the hard life of salespeople, a third about garden cities. We used to go to Whitechapel, the Jewish district of London, where we became acquainted with Russian seamen and the Jewish poor and listened to their songs, so full of nostalgia and despair.

The ability to observe life, human life, in its many facets, in its diverse manifestations, and to find in it notes that are in tune with one's own feelings — doesn't this mean enjoying life? Could an ascetic do this?

Lenin loved people. He did not stand pictures of people he liked on his desk, as someone recently claimed. However, he was passionately fond of people. Of Plekhanov, for instance. Plekhanov played a major role in Lenin's development, helped him find the correct revolutionary road, and for this reason he long thought of Plekhanov as wreathed in a halo. He found any divergence between his views and those of Plekhanov, even the slightest, most painful. Even after the split he listened attentively to what Plekhanov had to say. With what joy did he repeat Plekhanov's words, "I don't want to die an oportunist."

FRIENDSHIPS

Even in 1914, when the war broke out, Lenin was terribly excited as he prepared to make an anti-war speech at a meeting in Lausanne which Plekhanov was also to address. "Surely he will understand," Lenin said.

Lenin did not allow his personal feelings to influence his political judgments. Fond though he was of Plekhanov and Martov, he broke with them politically when this was necessary in the interests of the cause. A political rupture also meant a rupture on the personal plane; it could not be otherwise when one's entire life was linked up with political struggle.

But a split with someone for whom he had a personal affection was incredibly painful to Lenin. I remember how terrible he felt at the Second Congress when it became clear that a split with Zasulich, Martov and others was inevitable. We sat up all night feeling bad about it.

When he had to go underground for a time, Lenin donned wig and makeup and took the name Konstantin Ivanov for his identity card.

If Lenin had not been so passionately attached to people, his health would not have broken down at such an early age. Political integrity — in the genuine and profound meaning of the word — integrity which consists in being able to put aside all personal likes and dislikes in one's political judgments and actions, is not given to everyone, and to those who have it, it does not come easily.

There was nothing Lenin despised more than gossip, meddling in the private lives of others. He regarded meddling of this kind as impermissible.

In London in 1902 Lenin had a very sharp clash with a section of the Iskra editorial staff that wanted to pass judgment on a comrade for an allegedly unseemly action while in exile. Examination of the matter naturally involved gross interference in his private life. Lenin strongly protested and categorically refused to take part, calling it an outrageous procedure. He was later accused of lacking consideration for others.

As I see it, to demand that overzealous hands refrain from poking into someone else's soul was, on the contrary, an expression of genuine consideration for others.

—1924

Editorial

Stronger than ever the spectre of Lenin

The centenary of the birth of Vladimir Ilyich Lenin comes at a time when there is a massive discussion and appraisal of the progress of the Soviet Revolution during the 53 years since under Lenin's leadership the working people and small farmers took control from the Czar and held it for themselves. Western analyists are cluck-clucking over the fact that there have been shortcomings in the functioning of the Soviet economy. They know about these shortcomings because the Soviet leaders have been talking about them quite openly for months now. The big daily newspapers report on the events in Moscow with a calculated air of mystery, spreading their tales as if they were of discoveries secreted out of some Kremlin cellar under cover of night.

A tremendous propaganda campaign has been mounted in the western press about Soviet economic problems. Every effort is underway to distract from and obscure the monumental progress the Soviet Union has made since 1917. It's not accident that this propaganda barrage is fired on the eve of the Lenin Centenary.

This year millions of people will join the ranks of those who know of the works of Lenin, who have read and studied the ideas of the man who led the first socialist revolution. The Centenary is an official observance of the United Nations. It is being celebrated in most of the countries in the world. To this add the fact that over the past decade more translations and printings of the works of Lenin have been made than of any other book, books, or author. The ideas of Lenin have become the focal point of study for most revolutionaries on every continent.

The imperialists, capitalists, racists and reactionaries tremble at the knowledge of the growth of Leninism throughout the world. And facts that should be remembered when listening to the press' wild well they might. For certain facts stand out and cannot be denied, lament for the Soviet economy. These include:

- In 1917 socialism, having scored its first victory on the planet, accounted for less than three per cent of the world industrial output. The capitalist countries and their colonies accounted for over 97 per cent.
- Today the socialist world and the developing independent former colonies account for nearly 46 per cent of the world industrial output. Capitalism accounts for only a steadily diminishing 54 per cent.
- The problems faced by the socialist world in no way compare in seriousness and potential danger with the economic crisis in the capitalist world. Today the major capitalist country, the United States, has, in order to avoid an economic catastrophe, deliberately created unemployment for over four per cent of its population and thus courted an even more serious crisis. The world monetary crisis, which has abated temporarily, is nowhere near resolution.

The critics of socialism no longer speak as they used to of the imminent collapse of the Soviet Union. That is so far out of the picture that they no longer attempt to maintain the fiction. All that we've ever said about the system Lenin put into operation is that basically it's good and the old system doesn't even compare in quality. Secondly, it works and that's important when capitalism everywhere shows signs of coming apart at the seams.

But Lenin did more than merely lead the Soviet revolution. The development and spreading of his ideas set in motion a process throughout the world that shows no signs of abating. Indeed, it gets stronger and more compelling every day. For millions of exploited, oppressed and alienated people throughout the world the question is no longer will socialism come but how soon.

Lenin on the path

We are marching in a compact group along a precipitous and difficult path, firmly holding each other by the hand. We are surrounded on all sides by enemies, and are under their almost constant fire. We have combined voluntarily, especially for the purpose of fighting the enemy and not to retreat into the adjacent marsh, the inhabitants of which, right from the very outset, have reproached us with having separated ourselves into an exclusive group, and with having chosen the path of struggle instead of the path of conciliation. And now several in our crowd begin to cry out: Let us go into this marsh! And when we begin to shame them, they retort: How conservative you are; Are you not ashamed to deny us the right to invite you to take a better road!

Oh yes, gentlemen! You are free, not only to invite us, but to go yourselves wherever you will, even into the marsh. In fact, we think that the marsh is your proper place, and we are prepared to render you every assistance to get there. Only, let go of our hands, don't clutch at us, and don't besmirch the grand word "freedom"; for we too are "free" to go where we please, free, not only to fight against the marsh, but also those who are turning towards the marsh.

Banished from Kazan for activity in the student revolutionary movement, Lenin settled in Samara in 1889 where he organized a Marxist circle.

From the staff

All our futures on trial with Bobby

SAN FRANCISCO

THE LIFE of the chairman of the Black Panther party must be saved and his release from prison must be effected. This does not mean that I am proposing to separate Bobby Seale's case from any of the other Panther cases or from the cases of any other political prisoners. It does not mean that the Panther cases are separated from the overall genocidal practices of the U.S. government against black people. And it does not mean that I do not recognize that the Nixon-Agnew-Mitchell policy of repression is already spreading to the trade union movement.

I am only saying that Seale's head is closest to the chopping block.

I am only saying that the hesitancy to defend the right of the Panther party to exist has put Seale's head where it is right now. Not only that, it has allowed the repression to be escalated against those it has touched.

IT SEEMS one problem has been that from the time the Panthers were founded there has been ideological differences with their program, theory, practice.

And if you want to have an ideological confrontation with Seale, Huey P. Newton, David Hilliard then get them out of the prisons.

The right of the Panthers to exist must be taken up in your clubs, social and otherwise, in the churches and in your unions. Do not let the ideological differences between you and the Panthers be the means by which Seale's life is burned out of him in Connecticut.

In order to save Seale's life it will take all kinds of people.

IT INCLUDES those who have been defended and supported from political attacks of the ruling class and those who yet may be attacked. All are obligated to defend their own rights, their own interests, that are interlocked with the life of Bobby Seale.

On April 14, two Central Committee members of the Black Panther party were kidnapped by the state of Connecticut from the courtroom where a preliminary hearing for the New Haven Panthers was being held. The New Haven Panthers are on trial there, for the FBI-instigated murder of Alex Rackley.

David Hilliard, chief of staff of the party, was sitting silently reading a paper while one of the court guards looked over his shoulder. David turned and said, "Do you want to read this?" The guard answered, "I've already read it." The guard then pushed David. David stood up saying, "Get your hands off me."

Surrounding them quickly, the court guards dragged them in front of the judge, Mulvey, who asked them their names and where they were from. He then said: "Guilty of contempt of court; six months in the county jail."

YOU MUST BE mindful of SS and Stormtrooper actions earlier and elsewhere. The general situation in the U.S. is worsening.

The significant thing is that a warning signal of things to come for all progressives in the country is being sounded with the threat on Seale's life. Not to move now would be the mistake of your lifetime.

—RONALD STEVENSON

Lenin on black liberation

Capitalism cannot free U.S. blacks

By HERBERT APTHEKER

(The following is from an article by Dr. Herbert Aptheker appearing in the Winter, 1970, issue of the "New World Review." Dr. Aptheker, a member of the Natl. Committee of the U. S. Communist party, is a world renowned scholar on black history in the United States.)

Of special interest to citizens of the U. S. are Lenin's observations and estimates of the position and struggles of Afro-Americans. These recur in his published works, his correspondence and in his notebooks.

Thus, in an essay written early in 1918 — but not published until 1928 — entitled "Russians and Negroes," Lenin pointed to certain similarities in the especially oppressed conditions of the peasantry in Tsarist Russia and of the black masses in the U. S.

He noted, however, that in some indices the latter had been able to make greater advances than the former; he thought that important in this was the fact that "the emancipation of the American slaves took place in a less 'reformative' manner than that of the Russian slaves."(a)

He continued, however, to observe that the 1900 census gave over 44% of the Afro-American population (above the age of nine) as altogether illiterate and denounced this as "a disgrace" in a nation with a relatively high standard of living.

This reflected, he added, that "the position of Negroes in the U. S. *in general* is one unworthy of a civilized country," i.e., that their position represented the intense subjugation of an entire people.

From this he drew the extremely significant generalization that "capitalism *cannot* give either *complete* emancipation, or even complete equality," i.e., even where its economy was highly developed and its bourgeoisie-democratic forms quite advanced, so blatant and scandalous a situation as that of the crucifixion of an entire people, rationalized through racism, persisted.

V. I. LENIN addressing a meeting, July, 1920.

Lenin also in this same essay did not fail to observe that while the figures for illiteracy clearly revealed the special oppression of the black people, these same figures showed that the illiteracy rate for white people in the former slave-holding states was double that for whites outside that area.

Hence, as Lenin concluded, "it is not only Negroes that show traces of slavery!"—i.e., he was noting the devastating effect racism visited upon society as a whole.

Again, in his "New Data on the Laws Concerning the Development of Capitalism in Agriculture," part one of which was devoted to "Capitalism and Agriculture in the United States" (1917), Lenin corrected the writings of N. N. Himmer — a leading Menshevik — who had insisted that the history and development of the U. S. showed a total absence of any feudal or quasi-feudal impact.

Lenin pointed out that Mr. Himmer was "forgetting" slavery and racist oppression, he added that "in the former slave-owning South of the U. S. these survivals *are still very powerful.*"

Mr. Himmer's mistake is repeated to this day, with such historians as Daniel Boorstin and Louis Hartz emphasizing the allegedly non-feudal past of the U. S. in their efforts to construct a placid and consensus-filled past for this country.

Lenin, as one would expect, did not rest content with this correction in history but went on to emphasize the consequences:

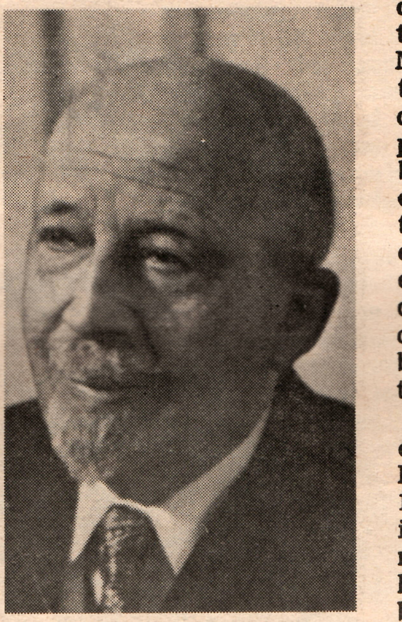
"Having "freed" the Negroes, it (the ruling class) took good care, under "free republican-democratic capitalism, to restore everything possible, and do everything possible and impossible for the most shameless and despicable oppression of the Negroes.

BLACKS 'IN PRISON'

Hence, Lenin went on, the reality in the U. S. was that the masses of black people found themselves in "a kind of prison where they are hemmed in, isolated and deprived of fresh air."

In his "Letter to American Workers" (1918), Lenin made another penetrating reference to United States history and the relationship thereto of the Afro-American people; this, too, has not yet been fully absorbed by much of the historical profession. Commenting upon the Civil War, he called attention to what he called its "world-historic, progressive and revolutionary significance," especially since it had made possible "overthrowing Negro slavery . . . overthrowing the rule of the slave-owners."

He went on to hammer home the immediate lesson — namely, if to accomplish these things a Civil War was necessary and just, then surely the Civil War then being waged by the Russian masses to confirm their having overthrown capitalism also was necessary and just.



W. E. B. Du BOIS

It is worth noting — especially since this has not hitherto been done, so far as this writer knows — that there is good evidence that Lenin's studies of the United States made him the debtor of the labors of W.E.B. Du Bois, though neither man knew this at the time. Thus, Lenin stated — in a letter to Issac A. Hourwich (b) — that in preparing his work on U.S. agriculture (to which reference was made earlier) he had "found a great deal of interesting matter" in the fifth volume, on agriculture, in the 1900 census.

DU BOIS AND LENIN

The fact is that Dr. Du Bois was then (and later, too) employed by the Census Bureau and did much of the work on the South and especially on the black farmers, sharecroppers and tenants. It is doubtless because this work (c) was the direct responsibility of Dr. Du Bois that Lenin found it especially "interesting."

Lenin in his notebooks upon which was based his "Imperialism" paid attention to data concerning, as he put it, "American workers and their chauvinism." In this connection, he observed closely the general failure of the Socialist Party to comprehend the particular nature of the oppression of black people and its tendency to compromise on the whole reality of racism.

He noted, with astonishment, that jim-crow practices characterized people who thought of themselves as socialists and that officially there was nothing positive to show except a resolution denouncing discrimination that had been adopted in 1901 and promptly left on paper.

All this appears in the writings of Du Bois at the time Lenin was making his notes and they appear in a Left magazine known to Lenin, namely "The New Review," which commenced publication (as a weekly) in New York City on January 4, 1913 and ceased (as a monthly) in April 1915. Du Bois, indeed, was among the contributing editors of this socialist publication and contributed both articles and reviews to it.

WARNED SOCIALISTS

Thus, in its second number, dated January 11, 1913, Du Bois in an essay entitled "A Field for Socialists" pleaded — and warned — that "there is a group of ten million persons in the United States toward whom Socialists would better turn serious attention;" while in the issue dated February 1, 1913, under the title "Socialism and the Negro Problem," he warned that the 1901 resolution would not do; that chauvinism was rampant in the Socialist Party; that black people formed not only one out of ten in the population as a whole, but one out of every five workers in the Untied States; and that without a decisive shift on the part of Socialists on this question nothing but failure would mark the Party's efforts.

In the Du Bois papers it is evident that he came to read Lenin rather late — only in the 1930's; but in the work of Lenin, though Du Bois' name is not mentioned, it seems clear that his words and his ideas were being read and pondered, at the time, in far-off Russia or in places of exile.

Lenin's emphasis upon the significance of black peoples for the development of socialist consciousness in the United States was part, of course, of his emphasis, also prior to World War I, on the organic connection between the revolutionary struggles of European workers and the liberation and anti-colonial struggling of classes outside Europe.

POLITICAL PRISONERS
Right On!
PIGS
See About Huey
H P Newton be Free

Photo: Jean Raisler

San Francisco Bay Area rally for persecuted Black Panther leaders February, 1970.

FOOTNOTES

A—Quotations from Lenin are taken from the volume compiled by C. Leiteizen and entitled "Lenin, On the United States of America" (Moscow, 1967, Progress Publishers). Throughout Italics are as in the original.

B—Dated Cracow, Feb. 27, 1914. Dr. Hourwich, an economist and Socialist, lived then in Washington. His book, "Immigration and Labor," (N.Y., 1912, Putnam) was favorably commented upon by Lenin — cited work, p. 93. Hourwich was a correspondent of Dr. Du Bois at this time.

C—In addition to the Census volume, Dr. Bois published under his own name certain studies resulting from this work. Note especially: "The Negroes of Farmville, Virginia: A Social Study," in Bulletin of the Dept. of Labor (1898), III, 1-38; and "The Negro in the Black Belt: Some Social Sketches," ibid., (1899), IV, 401-417; and his article, "The Twenlfth Census and the Negro Problems," in "Southern Workman," May, 1900, XXIX, 305-409.

It is worth adding that the first volume of "The Collected Works of Ho Chi Minh" contains numerous references to the oppression of black people in the U. S., and to "The Crisis," with quotations from editorials written by Du Bois, this, too, was in the period prior to World War I.

Cuba reaches halfway mark in sugar drive

At 2:05 p.m., March 26, the historic 10 million ton sugar harvest achieved the halfway mark, with five million tons.

The earliest previous date on which this amount had been produced was April 18, 1967.

This fifth million took almost 20 days to produce, and required less cane, due to the constant increase in the sugar yield.

Financial district transformed

Peace day at stock exchange

BY RONALD STEVENSON

SAN FRANCISCO — The gloomy chill of the day was offset by the gaily colored array of downtown workers and participants in the April 15 noonday stop work rally.

Many financial district workers ate lunches from brown paper bags as they listened attentively. Frequently their applause exploded in the dismal canyon of capitalism's high finance when one or another speaker spoke of an end to the war and its spreading, or an end to repression at home.

The rays of golden sunshine were occasionally able to break past the towering buildings and splash onto the crowd of 1500 who stood shoulder to shoulder on the sidewalks and steps of the stock exchange.

It was hard to tell how many but there were those who had taken off from work to attend the rally planned by the Downtown Peace Coalition.

The coalition is an organization composed of downtown workers who, through peaceful, legal, visible on-the-street activity hope to bring about a sense of community in the downtow area, a greater awareness of the relationship between "business as usual" and the war economy, and an end to the U. S. involvement in Southeast Asia.

Speaking from a flatbed truck in the front of the Pacific Coast Stock Exchange, Jack Weintraub, representing Labor Assembly for Peace, said:

WAR COST

"War is not in the interest of the working people. Assembly for Peace is made up of individaul members of labor, organized and unorganized. This is the first time we have participated on a work day. Many people have taken the day off on one pretext or another and told their bosses what they were going to do."

NCISCO
racism divides labo
WAR
PROFIT

ANTI-WAR day April 15, sponsored by the Downtown Peace Coalition, at the Stock Exchange in San Francisco.

Russ Jorgensen, American Friends Service Committee administrator, held up an antiquated rifle that had its barrel plugged.

The plug also held a string with a blue baloon on the other end, decorated with a white dove. Holding this high he said, "We will win." He also listed statistics, such as:

DEATH IS EXPENSIVE

"It costs $300,000 to kill each Vietnamese soldier. One out of every 12 Vietnamese has been made a refugee by the war. The total number of GI's killed and wounded in Vietnam has reached 318,293."

The music of Mimi Farina, Julie Payne, Jeff Shurtleff and the Tramp was received with applause as was the performance of the Guerrilla Theatre Group.

Rev. Williams, Glide Memoria Church, said there were men sitting behing desks in the offices of the financial distric who were tired of the war. "We must wake them up to what is happening."

Pointing to the crowd, he said:

"I have a feeling that those who continue the genocide here at home should know that when Bobby Seale goes down Cecil Williams goes down and you go down."

Speaker Al Richmond, former editor of The People's World, could be heard a block away. His voice rang vibrant and clear when he said, "I dedicate my remarks to the great public institution, the Bank of America.' He was received in complete silence with the exception of a couple of suppressed hisses.

But once adjusted to his caustic lambasting of the bank that, he said, "has resources of $25.6 billion, almost as much as we spent in Vietnam last year," the crowd stayed with him all the way.

BANK 'SUFFERS'

Richmond challenged the validity of the name "Bank of America."

"There are branches in 75 countries including Rhodesia, Okinawa, Thailand and five branches in Vietnam."

He agreed that the war in Vietnam was a major contributor to inflation. But thought it was 'cute' of the bank to suggest that it suffers, too.

"I became curious about the suffering, so, I got an annual report of the stockholders."

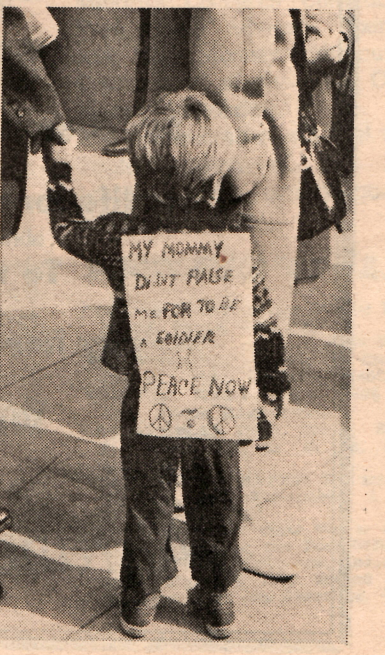
Richmond said the report revealed the Bank of America had an excellent year in 1969. "Its income reached $153,810,000 a 12.6 percent increase over the previous year,"

The Downtown Peace Coalition which began last October with seven people and now numbers 1,500, mans 30 tables throughout the financial district. Debates take place around the tables at lunch time and political forums have been developed in the streets.

The anti-war day at the Stock Exchange did not actually end until near midnight. For the rally was followed by an evening street dance, music and all, at the steps and down the block, with nearly 6,000 people on hand.

By 11 p.m. the music was turned off and Downtown Coalition participants could be seen cleaning up the streets in the area.

It was an unusual day at the Pacific Coast Stock Exchange.



Venceremos Brigade in Cuba

Reply to Eastland's 'big lie'

AGUACANTE, Cuba — Mississippi Sen. James O. Eastland's declaration that the members of the Venceremos Brigade would be returned to the U. S. as "human missiles" was met with derision and guffaws by members of the brigade.

The reaction to the Senator's remarks took place during a press conference in their "campamento" near Havana, celebrating the two million arrobas (an arroba equals 25 pounds) cut by the 678 members of the second contingent of the Venceremos Brigade.

"What worries Sen. Eastland," declared Ariseka Resak, a black woman in the brigade, "is that we will come back as missiles of enlightenment."

As for Eastland's suggestion that the Venceremos Brigade has received guerrilla and sabotage training here in Cuba, Phil Hutchings, another brigade member, said that the tight work schedule and the cane-cutting achievements of the brigade during its six weeks in the fields was sufficient as a reply.

Hutchings related Eastland's big lie to the fact that some circles in the U. S. would like to carry out militant repression against members of the brigade.

UNITY VS. IMPERIALISM

Martin Price, another black member of the brigade, declared the Venceremos Brigade has been a concrete expression of solidarity not only with the Cuban people but also with the Vietnamese, Korean and other peoples of the third world, who are struggling against imperialism.

Carol Brightman felt that the motivation of brigade members was twofold: helping Cuba to overcome the U. S. economic blockade and helping to overcome the "mental blockade" of which many in the U.S. are victims, due to the distortions of the press.

Ariseka Resak added that "some of the barriers among us have begun to break down and this is something that will not stop when we leave Cuba. It is something that we should show our brothers and sisters in the U. S. because it is very necessary for the struggle we have a common enemy and we have to unite against him."

During the press conference, Marty Price spoke about the hardships experienced by the black people in the U. S.

He said that he feels "hurt" when he thinks about his family and the generations of his people who have never been able to experience the sense of freedom that he has felt here.

'CUBANS NOT RACIST'

On the same subject, Miss Resak stated: "One thing that we have been able to see daily is that the Cubans are not racists. We have realized that the racism that plays such an important part in the U. S. structure just doesn't exist here.

"We have seen how Cubans work together as human beings and as revolutionaries — without any thought of the color of the skin and without differentiating between the races."

Robert Perez Diaz, a Mexican member of the Venceremos Brigade, said that he has understood with more profundity what it is to be involved in a common effort that has such important social significance.

Enrique Arroya, one of the Puerto Rican members, spoke about meeting with the Vietnamese Brigade which is also cutting cane in Cuba.

"For the first time," he said, "we have been able to have a peaceful interchange with our Vietnamese companions that fight for their revolution. It has been possible thanks to the only socialist country in this hemisphere, because unfortunately, imperialism only allows us to meet oppressed people on the field of battle.

Betsy Strausberg added that the meeting with the Vietnamese allowed her to understand "the revolutionary love" that they feel toward the people of the U. S. who fight against war.

The Venceremos Brigade finished its six-week stint in the cane fields on April 5 and then began a two week tour of Cuba. They are expected to return to the states in late April or early May; most will travel by boat from Havana to Montreal.

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BULLETIN

We have just been informed of the sudden passing of Albert Strout in Spokane, at 94.

A farmer, and dedicated worker all his life, Strout was a staunch promoter of the socialist press, dating from "Appeal To Reason," to our own PW, for which he did so much. With all of our readers, we grieve at the loss and honor his memory.

School board agrees to talk

(Continued from page 1)

Nathan Leanse, who is attempting to set up a "Council of Councils," an effort to coordinate the various communities to break the strike deadlock.

When UTLA president Robert Ransom said "the board is beginning to feel an enormous pressure for substantive talks," Board Chairman Arthur Gardner scoffed, "Ransom is talking through his hat." But by Monday evening, April 20, the board of education proposed federal mediation, which the teachers accepted on the following day.

'NON-NEGOTIATOR'

This was a sharp turnabout from the board's earlier position of not negotiating with UTLA until after the teachers returned to work. Earlier, board member Julian Nava, demanded of Acting Supt. Robert Kelly that he fire attorney Lyman Powell, retained as the board's negotiator.

Powell, a notorious union buster, had been hired at a salary of $750 per week by Kelly. He was the apparent architect of the board's refusal to meet with UTLA. Nava said, "We cannot afford to burden parents and taxpayers with the expense of a negotiator who is not negotiating." However, in a vote of confidence for Kelly and Powell, only Nava was in opposition, board member Dr. Robert Docter abstained, and the vote was caried by a five member majority.

The strikers have put out a 67 page proposal, outlining the teachers demands. They include recognition of the UTLA as exclusive bargaining agent for Los Angeles school teachers, prohibition of discrimination by the board or union on the basis of race, religion, national origin, sex, politics or marital status.

Proposals for the educational system include smaller class size, relieving teachers from all non-professional duties, to be assumed by aides, cafeterias, soundproofing, carpeting and air conditioning for all schools, and allowing teachers to evaluate the work of administrators.

Poverty area demands include a major program to raise the educational standards and supply those areas with more teachers, equipped with special training. Free breakfasts, lunches and health services for those schools are also asked by the union.

For their membership, UTLA is asking pay increases that average 18% and other things relating to sabbaticals, special training, and extra-curricular activities.

Meanwhile, Supt. Kelly seems to be headed in the other direction. In order to balance the 1970-71 school budget, Kelly said that the schools might have to scuttle athletics, drama, music and journalism.

Also part of his proposals were five one-hour classes per day instead of the present six for junior and senior high school students, and deep cuts in health services, classroom cleaning, library acquisitions and bus transportation. Kelly's recommendations would eliminate 1,321 teaching positions.

Meanwhile, an assembly committee killed a proposal last week that would have resulted in an additional $7 million for the Los Angeles school system.

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PETALUMA

IN MEMORY OF

Joe Renner

Who so tragically lost his life
on March 12, 1970.
He was a longtime fighter for
Peace, Freedom and Justice.
To his wife

RENA

to ROSLYN and SOL
my heartfelt condolences

Abraham (Abrasha) Shavis

• WHAT'S ON

LOS ANGELES

DOROTHY HEALEY Telephone Program, 11:30 to 12:30 every Monday night. Radio Station KPFK.

BOOKS BOOKS, BOOKS — Any books you can spare to ehlp stock the Book Fair at the People's World Picnic on May 31st (noon to 6), 2143 Duxbury Circle (near Pico and Beverly Dr.) L. A.

AN ITALIAN NIGHT honoring some Italian progressive septuagenarians and Bartolomeo Bertone. Italian lasagna dinner. Lee Wintner, baritone, in Italian songs and opera. Sat., May 9 — 6 p.m., Hungarian Hall, 1291 S. St. Andrews Pl. Don.: $2.00. Ausp.: Italian-American Cultural Society.

BAY AREA

LENIN Centennial Festival, Sunday, May 3, 1970, 12—5 p.m., Padre Area, Tilden Park (East Bay). The Agit Prop, music. Barbecue dinner, books, Lenin posters for sale, puppet show, sing-out with Jon Fromer. Donation: $2.00.

• WANT ADS

CEMETERY LOT for sale, Walnut Creek. For information call The People's World business manager.

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ROSA and ELIA LONOW
BOTH COMRADES WERE LIFETIME SUPPORTERS FOR PEACE AND A BETTER WORLD IN WHICH TO LIVE.
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Anna Flom

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Sylvia & Michael O.
Barney P.
Frieda K.
Esther & Aaron W.
Rebecca & Nathan H.

LOS ANGELES

IN MEMORIAM

TO MY DEAR WIFE

Gussie (Gitel) Shavis

who departed from us on March 15, 1970
after a long and tragic illness.
She dreamed and worked to the last momnts of
her life for a world of Peace, Freedom and Justice.
To the many friends who came to
pay her last respects and send condolonces
my deep gratitude and thanks.

Abraham (Abrasha) Shavis

*"Among oppressed people, Lenin is a savior,
a legend told in peasants' huts, a song
in the field, a rumor in the cities."*

— John Howard Lawson, in Lenin Centenary issue of NEW WORLD REVIEW quarterly.

LENIN'S IMPACT ON THE UNITED STATES

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Selections are included from the writings, among others, of Albert Rhys Williams, Raymond Robins, John Reed, Eugene V. Debs, Helen Keller, Lincoln Steffens, W.E.B. Du Bois, Paul Robeson, Langston Hughes, Richard Wright. Current writers include Howard Parsons, Jerome Davis, Gus Hall, Herbert Aptheker, Edwin Brooks, Philip S. Foner, Robert W. Dunn, Rockwell Kent, Daniel Mason, Jessica Smith.

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COMMENT

Cuban art students on Isle of Youth: 'sense of responsibility to the people'

HAVANA

MOST VISITORS to Cuba know the striking, modernistic Natl. School of Music and Art in Cubancan on the outskirts of Havana.

Like all schools in Cuba it is tuition free. It is a boarding school for more than 700 selected students, who receive everything they need to live and learn.

Since it was founded, thousands of students have passed through the school, studying art, sculpture, music, dance and drama. Its graduates will perform in Cuban ballet, modern dance, orchestra and theater. Buildings, magazines and salons will be adorned with the work of men and women who spent their adolescence in the school.

Last year was a special one for the students of Music and Art School. Some 500 members of the student body, with the exception of its youngest students, spent the first and last three months of the year on the Isle of Pines, now called the Isle of Youth, on Cuba's southern coast.

BEFORE THE revolution, the entire island, the size of Rhode Island in the U.S., only had 10,000 residents. In addition, there were 5,000 prisoners at the Presidio, one of Cuba's largest and most infamous jails.

Plans to transform the island are already in full swing. The prison has been turned into a technological school and the population of the island has swelled. Beside the 28,000 regular residents there are on the island some 20,000 youths who have come to work for indeterminate periods, including students of the Art and Music School.

The students cleared land, planted citrus trees, fertilized, fumigated, hoed and harvested. In all they contributed more than half a million hours of productive work during their six months on the island. During their final weeks there, in the Christmas-New Year's season, they voted themselves guerrilla fighters and worked 12 hours a day.

"They have learned," said school director Mario Hidalgo, "that work is creative and that only through labor can the people produce their sustenance. In spite of the fact that they have not had so much time for formal study, their professional rigor has increased. They have gained a new sense of responsibility to the people."

A SENSE of responsibility as artists was shown time and time again during their six months on the island. On weekends, after five days of hard work in the fields, they would go to other camps on the island to put on shows. Twice during the year they made a tour of the isolated outposts of Cuba's frontier guards, sometimes giving full performances for only a dozen men.

The drama group's version of Moliere's "School for Women" showed for two consecutive weekends in the free theater at Nueva Gerona, the largest city on the island. The many schools on the island have been decorated with colorful murals by the art students.

In the hours allotted to study, the students have worked hard to improve their skills. The 63 piano students have used their assigned hours for practice. The artists and sculptors have learned the use of royal palm and have produced some excellent art objects. The drama group practices outdoors in their theater with its 12'x12' portable stage and benches in the big courtyard around which the bunkhouses are situated.

THE GOOD spirits of the students bubbles over into creative work. The artists have shown their sense of humor in the decoration of the campo.

Each bunkhouse is painted with lively murals and comic phrases.

The director's office has a scrawny Don Quixote, representing him, painted on its outer wall. On the kitchen building there is a giant sized Charlie Chaplin, in black and white, with the words, "The Great Dictator," an allusion to the cook.

One of the most effusive contingents is the Afro-Cuban dance group. Hidalgo commented, "We want to use our African tradition. But we would like the dances to have more universal content — not a negation of the African dance but at the same time not a blind affirmation. We want to use its elements but give it new and more meaningful content."

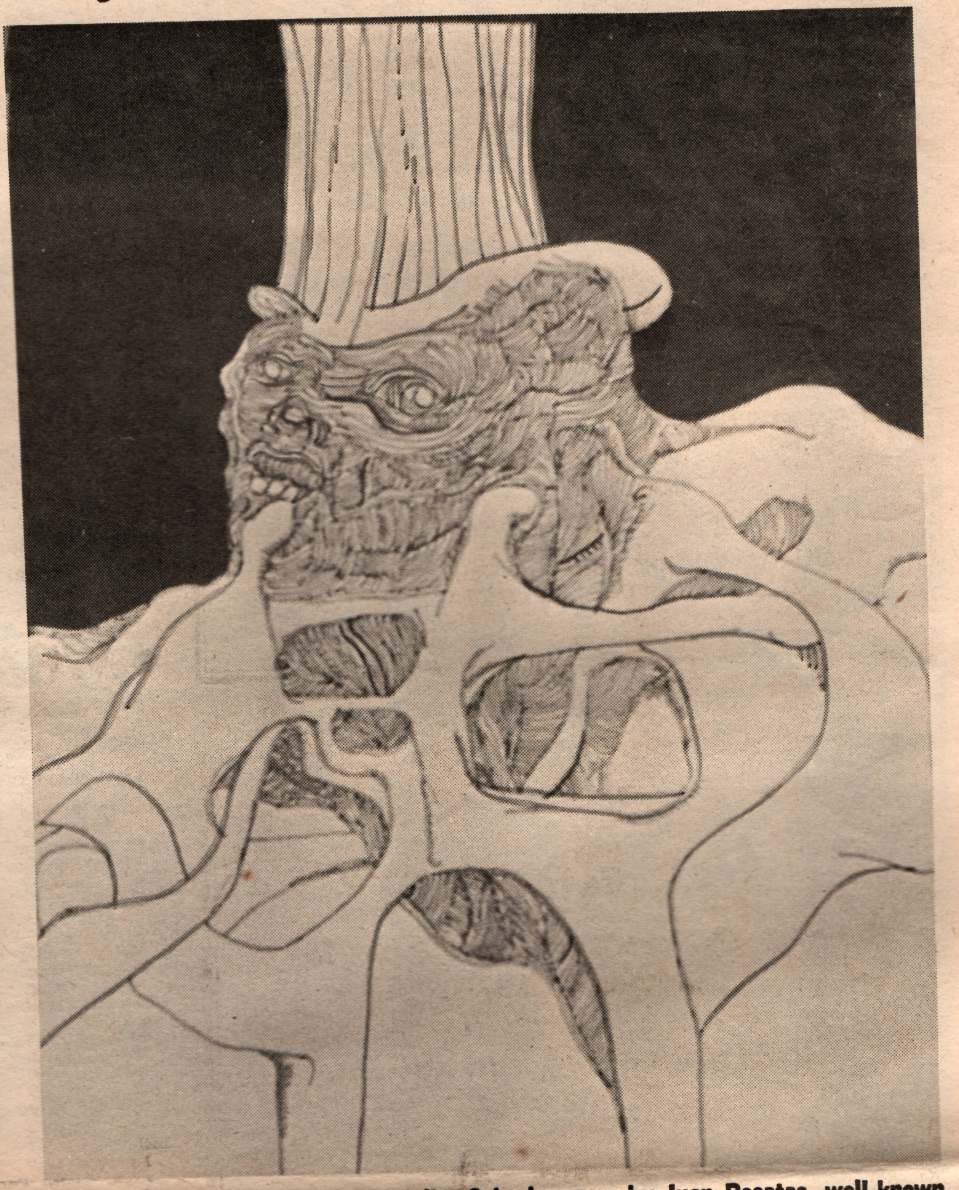
"What we want to do," Hidalgo said, "is produce artists, musicians, dancers and actors for the people. Our artists need the common touch, they must draw their inspiration from the people and feel a sense of identity with them. And the fact that our camp is right on the shores of a reservoir called "Heroic Vietnam' has its meaning too. We are trying to teach our youngsters to be internationalists in the best sense of the word."

THIS YEAR, Hidalgo said, will be a good scholastic year for the students. They will study most of the year and devote the weekends and a few months at most to productive agricultural work.

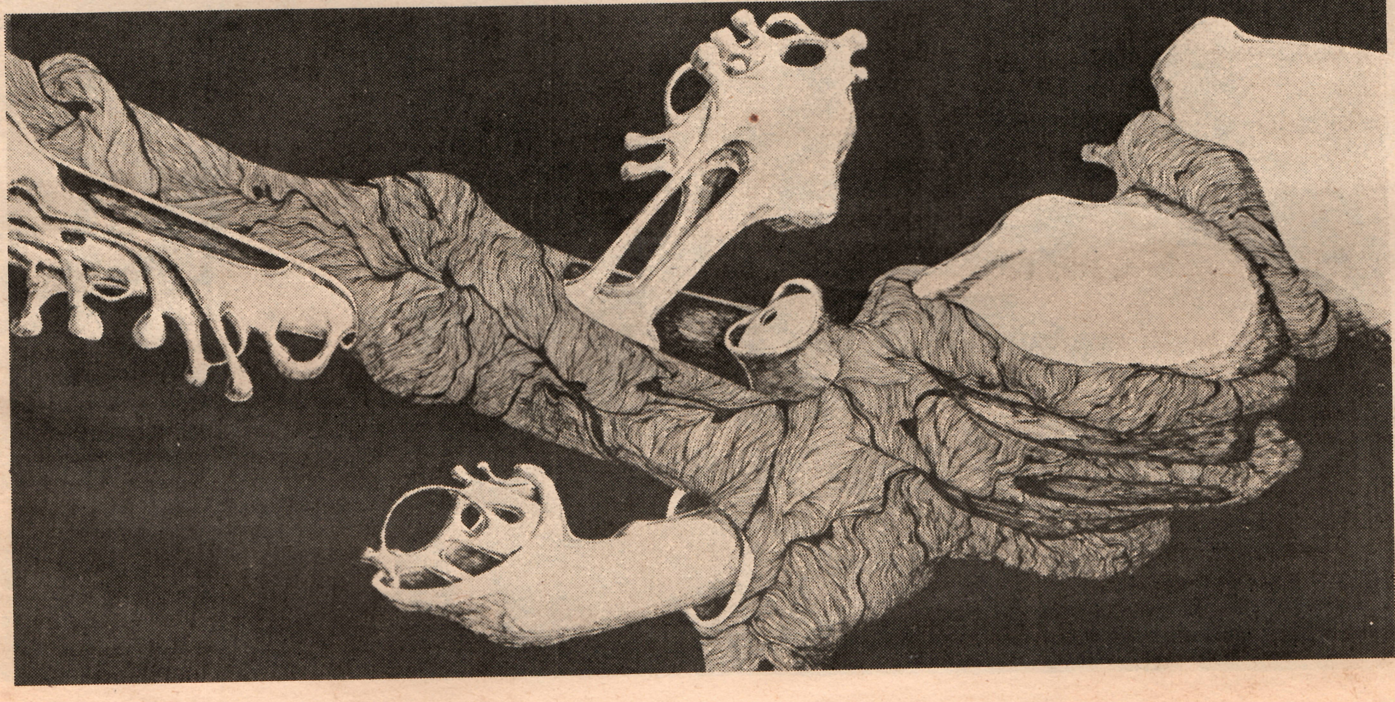
"However," he emphasized, "the experience of 1969 will stay with them. It has undermined any sense of elitism that might have been sprouting. There was some threat of that. Some students were made to feel that in some way they were superior because they were creative artists."

"You might say that because of their experiences," said Hidalgo, "they are that much closer to becoming the 'New Man'."

—CARL JORDAN



TWO EXAMPLES of the art of Socialist Cuba here are by Juan Posatas, well known in Cuba and elsewhere. The artist, who is about 45 years old, is currently working on a set of lithographs of Che Guevara.



PROTEST

Remove 'Guernica' from U.S., artists ask Picasso

A PACKAGE containing 265 signed letters to Pablo Picasso, requesting that he remove "Guernica" from the Museum of Modern Art in New York, was mailed to him recently. The letter read, in part:

DEAR PABLO PICASSO, when the Franco government of Spain recently invited you to return and to bring "Guernica" to Madrid, you said no: only when Spain is again a democratic republic will "Guernica" hang in the Prado.

U.S. artists have always been proud of the fact that your great painting, an outcry against injustice, hangs in our leading museum, in temporary refuge on the way to your freed homeland.

But things have changed. What the U.S. government is doing in Vietnam far exceeds Guernica, Oradour and Lidice. The continuous housing of "Guernica" in the Museum of Modern Art, New York, implies that our establishment has the moral right to be indignant about the crimes of others — and ignore our own crimes.

U.S. artists want to raise their voices against the hundreds of Guernicas and Oradours which are taking place in Vietnam. We cannot remain silent in the face of My Lai.

We are asking your help. Tell the directors and trustees of the Museum of Modern Art in New York that "Guernica" cannot remain on public view as long as U.S. troops are committing genocide in Vietnam. Renew the outcry of "Guernica" by telling those who remain silent in the face of My Lai that you remove from them the moral trust as guardians of your painting.

Included among the 265 signators are photographer Richard Avedon; writer Kay Boyle; actor Joseph Chaikin; filmmaker Shirley Clarke; actor Ossie Davis; writer Joseph Heller; writer James Leo Herlihy (author of "Midnight Cowboy"); writer Paul Jacobs; poet Denise Levertov, and poet Walter Lowenfels.

Address of the Art Workers Coalition Artists and Writers Protest who sponsored the letter is Box 553, Old Chelsea Station, New York, N.Y. 10011.

"The victorious proletariat looks out on a land that now has become a public good, and it will be quite able to organize the new production and consumption on socialist lines. In the old days, human genius, the brain of man, created only to give some the benefits of technology and culture, and to deprive others of the bare necessities, education and development. From now on all the marvels of science and the gains of culture belong to the nation as a whole, and never again will man's brain, and human genius be used for oppression and exploitation . . . The working people will perform this titanic feat, for in them lie dormant the great forces of revolution, renasence and renovation."

V. I. LENIN,
1870—1970